THE

Fall of Babylon.

OR,

Seasonable REFLECTIONS

ON THE

Novelties of Rome:

WITH

The *Rise*, *Growth*, and *Final Overthrow* of *ANTI-CHRIST now at Hand*:

Occasioned by the Preface to a Treatise called *NUBES TESTIUM*,

OR, A

Collection of Primitive Fathers giving Testimony to the Faith once delivered to the Saints,

Being (as the *Author* stileth it)

A full Discovery of the Sentiments of the Ancient Fathers in the chief Points of Controversy at present under debate.

Written upon the first coming forth of the said Treatise, (but not permitted to be then made Public :)

For the Benefit of all,

Who abominate the *Corruptions* of the *Great WHORE*,

AND

Would not be partakers of *her SINS*, or *PLAGUES*.

By *B. W.* D. D.

— — — — — — — — — — — — — Μάντις ἄριστο

ἔστις ἐκάζει καλῶς. — — — — — — — — — —

— — — — — — — — — — — — Θύρας ἐπίθεσθε βεβήλοις.

London, Printed for *George Powel*, and to be sold by *Randal Taylor* near *Stationers-Hall*, MDC XC.

TO THE

KING

OF

ENGLAND,

And all Crowned Heads, and Soveraign Princes whatever.

IT is the Advice of the *Royal Prophet* to *you* his *Royal Brethren*, Pſal. 2. 10, 11, 12. *Be Wiſe now therefore O ye Kings, be inſtructed ye Judges of the Earth: Serve the Lord with Fear, and rejoice with Trembling: Kiſs the Son leſt he be angry, and ye periſh from the way when his Wrath is kindled but a little, Bleſſed are all they that put their truſt in him.* And the reaſon of it was, beeauſe *he that ſitteth in the Heavens*, who is ſo much *Superiour* to the *higheſt* of them all, had ſet *his King upon his holy Hill of Zion*, ver. 6. and as the reſult of his Eternal *Decree*, had bid him *ask of him, and he would give him the Heathen for his Inheritance, and the uttermoſt parts of the Earth for his Poſſeſſion*, ver. 7, 8, and as the Effect of that his *Royalty, he ſhould break them with a Rod of Iron, and daſh them in pieces like a Potters Veſſel.*

Now the time ſeems to draw on, when this is to be fully accompliſh'd; and is it not the duty of the *Watchman* to

give the warning before it is too late? For what will it advantage to be told of Danger, when it will not be in your Power to prevent it? To be minded of the Approach of *Chriſt's Kingdom*, when *his Iron Rod* ſhall be ſhaking over you, and *your Power*, *your Intereſts*, *your Alliances*, *your Glory*, *your Wealth*, *and Kingdoms* all daſhing *in pieces* againſt one another? For if you chance to be of thoſe, who give *your Power to the Beaſt*, this will unavoidably be *your Fate*, both *yours and Babylon's in one Hour to* come to Confuſion, *Rev.* 18. 10.

For the preventing whereof, this following Treatiſe is here with all humility preſented; and may it among thoſe many *Voices and Trumpets* which have of late ſounded to the World, have that good effect to *awaken your moſt Serene Majeſties*, to what alone is *your true intereſt of State*, and that is, to *hate the Whore*, and *make her deſolate and naked*, Rev. 17. 16. for otherwiſe there can be nothing better expected, than to *partake of her Plagues*, Rev. 18. 4.

Would *you* (*Soveraign Princes*) as it befel *Nebuchadnezzar*, your *Golden Head*, as he is called, *Dan.* 2. 38. be contented, it ſhould be *ſaid to you*, the *Kingdom is departed from you*, *and they ſhall drive you from amongſt Men*? Dan. 4. 31, 32.

Would you be contented to ſee *the Hand put forth before you*, and *MENE MENE, TEKEL* written on the *Walls of all your Palaces*, as it was to *Belſhazzar*, *when he lifted up himſelf againſt the Lord of Heaven*, Dan. 5. 23 *&c.* If not, then vouchſafe to take *the Warning*, and ſubmit in time to *that Kingdom*, which, it is ſaid, *the God of Heaven ſhould ſet up in their Days*, and in the days of thoſe *other Monarchies* which were to ſucceed in the World, *Dan.* 2. 44. For it was not for nothing, that ſo much *Scorn and Contempt* was thrown

thrown upon thoſe *mighty Monarchs*; *Monarchs*, who were ſo *indeed*; for they wanted no *Allies*, or *Confederates* to ſupport them; for they were *Kings of Kings*, Dan. 2. 37. and all *People*, *Nations*, *and Languages trembled and feared before them, whom they would they ſlew, and whom they would they kept alive*; *and whom they would they ſet up, and whom they would they put down*, Dan. 5. 19. Believe it (*great Sirs*) it was not for nothing that ſuch *memorable Examples* were ſet forth, *it was for your Admonition, upon whom the Ends of the World are come*; as it is 1 *Cor.* 10, 11. 'Twas that *after Ages* might grow Wiſe, as knowing there is *no reſiſting* that *Soveraign*, who is *higher than the higheſt*; *no withſtanding that Power* which can ſo eaſily *break in pieces*, and conſume *all other Kingdoms*, *but it ſelf ſhall ſtand for Ever*, Dan. 2. 44.

It hath in Effect done all this already, the *Babylonian*, the *Perſian*, *the Greek Monarchies* have already been utterly deſtroyed by it, and the *Roman* ſo far, as to ſtand upon its laſt Legs, (or rather to expreſs it in the words of *the Viſion*, *Dan.* 2. 33.) *to have both its Legs and Feet ſo broken*, as to ſtand only on *ſome of its Toes*; Some of thoſe *ten Kings* I mean, which after the *taking of Rome*, *became the parts and ſupport of that Empire*.

And as *Daniel* ſaid to *Nebuchadnezzar*, *Thou art this Head of Gold*, Dan. 2. 38. So to *you*, *O Kings*, may it be ſaid, *you* are *thoſe Toes*; it is on *you* ſubſiſts, what is ſtill behind, of *the laſt Monarchy*, as it hath been divided into *ſeveral Kingdoms*; and of how great concern muſt it be to *you* to be rightly informed how you may *perpetuate your Royalty*, and ſo eſtabliſh *your Thrones*, that you may not be of thoſe, whom the *Stone cut* out without Hands, *ſhall ſmite and break in pieces*, Dan. 2. 34.

Think

Think let Men, what they will, of the *outward Weakneſs of Chriſts Kingdom*, of the *little Aſſiſtance* it hath, or is like to meet with in the World; let there be no *Hand* ſeen to *cut* out this Stone, no humane *Strength or Policy*, that is ready to contribute toward the *forming of it*, yet it will grow into a *great Mountain, and fill the whole Earth*, ver. 34, 35. *The Gold, the Silver, the Braſs, the Iron, and Cley* muſt *all* give place *to it*; it is a goodly *Image* indeed, which theſe make in *Nebuchadnezzar's Viſion*, but it is but *an Image*, and muſt vaniſh before *this Stone*, as the *Dream*, that firſt preſented it.

Be Wiſe now therefore, let me again repeat it, *O ye Kings; be inſtructed ye Judges of the Earth*; let nothing draw you from what is your *true Intereſt*, let none of the *Allurements*, none of *the Sorceries of the great Whore, of her*, who hath *glorified her ſelf, and lived deliciouſly, who hath ſaid in her Heart, I ſit a Queen, and am no Widdow*, and *ſhall ſee no Sorrow*, but whoſe *Plagues* notwithſtanding *ſhall come in one Day*; let no *tenderneſs for her*, with whom *any of you have lived deliciouſly* make you pity, *bewail, and lament her*, leſt *your Judgment too come in one Hour with hers*, Rev. 18. 7, 8, 9, 10. No; *ſtand as far off* as you can, for fear *of her Torment*; *haſten away, haſten away*, that the *Ruins of her Fall* reach you not.

You ſee how certainly all is foretold, you ſee how much of this is already begun; what is behind, for *your Kingdoms*, (and what ſhould be more dear to you than your moſt glittering Crowns,) for you Souls ſake *dread*, and *avoid*.

But who can hope to be ſo happy as to be heard on this *Subject*, when what is here written, like *the Religion* ſhe teaches, muſt be to many of you in an *unknown Language*, and were it worthy to ſpeak in your ſeveral

Tongues,

Tongues, would be ſure to find all the *Tricks and little Policies of corrupt Courtiers* imployed in keeping it *from your Knowledge*: *Every* thing that is imaginable, to beſpeak your *diſlike* both of *Work* and *Author* to be inſinuated into your *Royal Ears*.

Is any thing that *is new*, offered; what a *proper Topick* is here to traduce the *Man*, as *one* who is *Forward*, *Pragmatical*, and *Self-conceited*?

Is it *deep and Myſterious*? How much better were it to let alone ſuch *unprofitable Speculations*, and not be *overbuſie* in what our *wiſer Forefathers* were content to be *Modeſt and Ignorant*.

Is *it ſerious*, and doth he who preſumes to Adreſs you, beſpeak your *Royal Audience* with the Senſe of his *greater Authority*, from *whom* he brings *the Meſſage*, is not this to make *too bold* with *ones Superiours*, and exceed the *limits of that Humility* which becomes a *dutiful Subject*?

Is *the Stile* in which he writes, *grave, and plain*; then ſhall all preſently be *dull and inſipid*, not fit for a *refined Courtier*, much leſs for a *Prince* to loſe his time in.

Is it on the contrary, what the moſt *accurate Criticks* cannot ſo eaſily carp at? Is the Author in his *Education and Studies* one who hath had as great Advantages *as others*, and hath endeavoured to imploy his time to as good purpoſe as the higheſt of *their fine Wits*? Then *much Learning ſhall have made* Paul *mad*: He is *a little Cracked*, or *Enthuſiaſtical*, or any thing elſe that may *blaſt* an honeſt Man.

Or if his Fame be too clear to be directly ſtruck at; yet may he not be *pitied to Death*? and out of pretence of *high Compaſſion* to a Man of ſuch abilities, may it not be repreſented as *a great Unhappineſs*, that he ſhould have made ſo ill a choice of *his Subject* to

treat

treat on? That in any thing elſe he would have done better, and how great *a Misfortune* it is, that his *Talent* was not *otherwiſe imployed*?

Or if nothing elſe will *murther his Reputation*, and neither *he*, nor the *Work* be otherwiſe liable to Exceptions, yet ſhall it not be whiſpered, that he is *none of Cæſar's* Friends? That your *Crowns* and *Royal Dignities* themſelves are not ſafe, if it ſhall be allowed to every Pen to vent ſuch *Anti-monarchical Doctrines*, as have been brought into the World under the pretence of carrying on the *Kingdom of Chriſt*, and advancing *its Power and Triumphs*: Was not that the very Reaſon St. *Chryſoſtom* gives, as is particularly obſerved *p.* 16. of this following Treatiſe, why St. *Paul* ſpeaks ſo *Enigmatically, and Obſcurely* of *this Matter* in his *Epiſtle to the Theſſalonians*, ch. 2 2. v. 5, 6, &c. Why then ſhould any be ſo Preſumptuous to meddle with *ſuch great Myſteries*?

Unhappy Princes to be thus Treated! and yet *what Court* almoſt is there, or hath ever been, where ſuch baſe *Whiſperers* and *Paraſites* have not made up great part *of the Attendants*?

Unhappy Princes too! who muſt *neither ſee with your own Eyes, nor hear with your own Ears*, but are ſubject even in what is of higheſt *moment* to be miſled by the *ſlanders of thoſe*, whoſe *greateſt Merit* it is, to depreſs ſuch, whoſe *Sincerity and Plain-dealing* aims at nothing ſo much, as to eſtabliſh you upon thoſe *Foundations*, which only can ſtand.

And were *you* at leiſure to read all *your reſpective Hiſtories*; who in all Ages would be found to be the *trueſt Friends* to Monarchy? *thoſe*, who flattered *your Predeceſſors* into *Ruin*, or thoſe who were ſo hardy, as at their greateſt Peril to endeavour to recover *them from it*?

Or

Or if your *great Affairs* will not permit ſuch a particular reſearch, let me have leave to give it you in an Inſtance out of that *Hiſtory*, which you are all concerned to be acquainted with, it is *that* we have upon *Sacred Record*, and in the *Truth and Moral of it*, is beyond all Exception; you have the relation of it, *Kings* 1. 22. *Ahab* King of *Iſrael*, and *Jehoſhaphat* King of *Judah*, were going out to Battle againſt the *Syrians*, and *Jehoſhaphat ſaid unto the King of* Iſrael, *Enquire I pray thee at the Word of the Lord to Day*: Upon this *the Prophets are gathered together, about four hundred Men, (a full Convocation)* the queſtion is put, *ſhall I go againſt* Ramoth Gilead *to Battel, or ſhall I forbear*? and they ſaid, *Go up, for the Lord ſhall deliver it into the hand of the King*; only *Micaiah* hath no Summons ſent him, he had in all likelihood been traduced as *one* who favoured not the *Royal Cauſe*; *I hate him ſaith* Ahab, *for he doth not Propheſy good concerning me, but evil*: However at the *Inſtance of Jehoſhaphat* he is ſent for, and what is the Iſſue? at firſt he bids him too (the *Meſſenger* ſent for him had prepared him for it) *Go, and Proſper*; but upon the King's adjuring that he *tell nothing but what is true in the Name of the Lord*; he then plainly and honeſtly acquaints him with the danger, is huffed for it by the *Court Prophets*, impriſoned *by the King*, and left there to expect the farther *effects of his Diſpleaſure*, when he ſhould *return in Peace*; he *never returns in Peace*, but *is ſlain*, to fulfil the Words of the *honeſt Prophet*, he had diſgraced.

Now who were here *the moſt Loyal*? *Thoſe Prophets* who ſaid *to Ahab, go up to* Ramoth-Gilead *and proſper*, the *words of whom declared good to the King with one Mouth*, and thereby *betrayed him* to the ſad Fate, which ſo ſoon overtook him, 1 *Kings* 22. 12, 13. Or *Micaiah*,

who ſhewed him *Iſrael ſcattered upon the Hills, as Sheep that had no Shepherd*, v. 17. Who *ſhewed him the Lord ſitting* on his Throne, and all the Hoſt of Heaven ſtanding by him on his Righthand, and on his Left, ſhewed him too leave given to the *Lying Spirit* to perſwade him? *v.* 18, 19, 20, 21, 22, 23. Who I ſay of theſe were then moſt Loyal (I wiſh it were not too much the Parallel of what ſeems to be doing in the World; for is it not (as may be ſeen in the Explication of the ſixth Vial, *ch.* 16. *p.* 127, 128.) by the *three unclean Spirits coming out of the Mouth of the Dragon, of the Beaſt, and falſe Prophet, that the Kings of the Earth, and of the whole World, are to be gathered to the Battle of that great day of God Almighty?*) to their Prince? let the Iſſue ſpeak: who now the *moſt Faithful*, who the moſt *Dutiful*, *the Event* (it ſeems not to be far off,) may e're long declare.

Beſides, becauſe the inſinuating the *want of Loyalty*, and juſt *Reverence to Majeſty*, is the likelieſt Engine to undermine the beſt of deſigns, (it was this Crucified our Lord himſelf, and gave the great hindrance to that Work he came into the World for, *John* 19. 12, 13. 'Twas this was the accuſation they charged *his Diſciples* with, *Acts* 17. 7. *Acts* 25. 7, 8. This too that every day robs Princes of the *Services of the beſt of their Subjects*; had I not long trod in Court, and ſeen the *worthieſt of Men* run down by ſuch Artifices, I ſhould not have ſo touched this Topick: But becauſe this ſo often happens, (the baſe and unworthy have no other Arts to uphold themſelves by); let me beg Pardon (*Mighty Princes*) for it is your *Intereſt* is herein purſued, if I farther repreſent to you *in the Reigns* of thoſe, who formerly ſate *on the Thrones* you do, who they were, who were ſtill the *beſt Friends to Majeſty*.

Whether

Whether *thoſe fine Gentlemen* who are always making their Court, the conſtant Attendants at the *Levees and Couchees* of their *great Maſters*, ſtill preſſing on to be *in the Eye* of the Prince, and like the *Sun-flower* look gay, and hold up their Heads bravely, whilſt all ſhines on them, but as ſoon as the Shadows begin to appear, humbly made their Leg, begged their Conge, and with as good a Grace wheeled about to the Preſence of the riſing Sun, and it may be were as *buſy, and officious* there, as if every one of them had been that *Phoſphorus* which opened the Day for *their Riſe*. Were theſe now the better Subjects, or thoſe who when they ſaw the Storm approaching, *in all Humility forewarned* them of the Danger, but had nothing but the *Bread of Affliction, and the Water of Affliction* for it; like *ſolitary Micaiah* many times were ordered to Priſon *till they returned in Peace*, though *to return in Peace* (had they hearkned to the *deſpiſed Meſſengers* it might have been ſo,) was never *their Lot*: It was *otherwiſe decreed*, as in *Ahab*'s Caſe; and *Micaiah*, with all the Ignominy they caſt on him, was in the mean time the *Favourite* of a much *better Court*, the *Secretary* of their *greater Prince*, of *God himſelf*, to *declare it*.

And now judge you (Dread Soveraign) whom you ought to preſer in your Thoughts? Whether thoſe *falſe Sycophants*, Men made to undo *Princes and Courts*, and then to deſert them; or thoſe who muſt always be *ſteddy*, as that *Truth*, with which they are intruſted? *Who* cannot but do what in them lies to prevent thoſe *changes*, which the others are no farther concerned in, than to *make good their Poſt in them* who ever falls? Who really *mourn for the Sins* that bring them on, and whatever be the *Fate of the Prince*, make it ſo far their *own*, as to lament *both his*, and the *Misfortunes* of the

Publick, which cannot but ſuffer *with him*? Who is the *beſt Subject*, he who with *his Prayers*, with *his Tears*, with thoſe *warnings* he thinks he is in Conſcience-bound to Adminiſter to *you*, follows *you* in *every Change*; Or *he* who cares not what becomes of your *Perſons*, *your Crowns*, *your Kingdoms*, *your Souls*, provided *he* can but ſecure that *Mammon of Unrighteouſneſs*, to which alone he is a *true Homager*?

For if it be not ſo, how hath it come to paſs, that *your Predeceſſors* have been *Betrayed*, and *Murthered ſome of them* by *their greateſt Favourites*? *Others*, however *adored* whilſt living, ſo *deſerted* at their Deaths, as ſcarce to have found a *charitable Hand* to lay them *in the Grave*? and *thoſe* who have gone off *the Stage* with the *greateſt applauſe*, ſoon *forgotten* amidſt the *gratulations and glories* of the *next Reign*?

So *unhappy of all Men* are *you in this*, (*Great Princes*) and how almoſt ſhould it be otherwiſe? Such being the *Arts* by which Men riſe, ſuch the deſigns of *the Ambitious*, (a name *that is big* with all that is ill,) ſo much *falſhood*, ſo *much Envy*, ſo *much Pride*, ſo *much Intemperance*, ſo *much* (not to diſſemble,) *Vice* of every ſort, that, like the *mixt Multitude coming out of* Egypt *with the Iſraelites*, is always to be found in *your Retinue*: Not that this is, what is therefore preſently to be reflected on *your Majeſties*, but on the *Corruption of humane Nature*, and thoſe great *Bodies you* govern, which like *great Veſſels* cannot be without *great Dregs*.

But this is ſtill *your Unhappineſs*, that you can make Men *no better*; that when you have imployed your beſt *Care and Circumſpection*, *Mankind will be ſtill Mankind*, and the *wickedneſs* of a *falſe Heart* will not always be concealed.

Not

Not that I would be ſo diſ-ingenuous, as not to acknowledge, what is due to thoſe *brave and worthy Men*, that have in all Ages been *bred up in*, or *Retainers at Court*; I know there were, and are *the Saints in Cæſar's Houſe*, *Philip.* 4. 22. And it is great Pity, where *Vertue and Honour* are ſo much Profeſſed, there ſhould be any *others*; it is great Pity, (for it is to you *Chriſtian Princes* this is chiefly addreſſed) where *Religion* and the *Goſpel* are owned, what is ſo *contrary to both* ſhould be ſo much *entertained*; but moſt of all *unhappy*, that *Religion*, that the *Goſpel*, at leaſt the *high Pretenſions to both*, ſhould produce theſe *Effects*: For is not this the caſe, that it is the *Holy Man*, the *Confeſſor*, the *Zealous Bigot*, he that talks of nothing ſo much as *of the Church*, and the *Veneration* due to its *Laws* and *Authority*, who is the *worſt of Sycophants*? Are not theſe the *Men* who get into your *Secrets*, and are *factoring* for *another Court*, whilſt they tread in *yours*? Are not theſe *the Men* who *Cabal, and Conſult*, and never reſt ſatisfied till *Prince and People* do them their Homage? But it is to be hoped, this will not always be; 'tis to be hoped, (let me uſe the alluſion of that *name* by the ſucceſſion into *whoſe Authority* they pretend to all this, *Luke* 5, 6, 7.) the *greatneſs of* Peter's *Draught may* at *laſt break the Net*, and their *Ships and themſelves ſink with it.*

But then (for I muſt not forget what gave the occaſion to theſe Remarks) who ſhall have the *Honour*, who the *Hardineſs* to ſpeak *ſuch Truths*? Or muſt they not be received *at Court*, becauſe they *flatter* not, becauſe they ſhew *you* what is your preſent danger, What your *greater Unhappineſs* ſtill behind, if you ſhall after all think it a *matter of State and Majeſty* to be above the *Addreſs of the Sincere*?

For

For my part, if I Periſh I Periſh, but it ſhall not be in being *one of thoſe* (the worſt Diſloyalty towards *you and your Crowns*,) who ſhall flatter *you* into *that Ruine*, which cannot but attend the *moſt mighty* of *you* all, if *you ſhould be ſo miſerable* as to be found with the *Beaſt*, and *falſe-Prophet*, when to *be caſt* into the *Lake of Fire* burning *with Brimſtone*, Rev. 19. 19, 20.

For what will it then ſignifie to have been buoyed up with an Opinion of your *miſtaken Greatneſs*? What to have been puſhed on in your *mighty Projects* to declare for *your Glory*, and make that conſiſt (it may be) in enſlaving *your own*, or *others Subjects*? For thus the *Beaſt, and the falſe-Prophet* are too apt to prompt their Votaries: It is the *Language of the Dragon* themſelves ſpeak, *Rev.* 13. 11. and nothing they ſo much delight in, as to propagate his *Cruelties*. 'Twere not difficult to ſhew this in thoſe Harangues, with which Men, *whoſe Function and Character*, one would think, ſhould inſpire them with more *Moderation*, have ventured, and that in the moſt *ſolemn manner*, as ſpeaking for *themſelves*, and the *whole Body of the Clergy*, and that *Religion too* they ſo highly cry up, to warm the Ears of the greateſt Princes; as what Colours cannot *falſe Rhetorick* put on any thing? What is ſo foul and odious, that the *glozying Encomiaſt* cannot make matter even of *Applauſe and Admiration*?

But what will this ſignifie, when the *greateſt Monarch* muſt be deveſted of all his *Pomp*, as *Lucian* deſcribes *the Philoſopher* in *Charon's Boat*, muſt lay aſide *their Pride and Haughtineſs*, as a weight that would *otherwiſe ſink them*, muſt thorowly diſrobe *themſelves*, and ſtand before *the great Tribunal, as naked* as *the meaneſt of their Subjects*?

And can you now, *Dread Princes*, be diſpleaſed *with him*,

him, who by telling you *Truth* now, is but ſhewing *how you* may retain even *your Royalties* there, and be as *high* in that *future Kingdom, as you* are in *what you* at preſent enjoy?

Can you (*Gracious Monarchs*) reſent it, that any hath *ſo juſt a Duty and Reverence* for your *true Greatneſs*, as to remonſtrate to *you*, how *treach'rouſly you* are dealt with *by thoſe*, who would *blow you up* till you *Swell* and Burſt? by putting you upon what is ſo *unſuitable* to *the Divine Character*, he, *whoſe Vicegerents you* are, hath imprinted *on you*? For how unlike to the *Deity* is this, to deſpiſe, were *your Subjects* (what your *Sycophants* are ſtill filling your Ears with,) the *meaneſt of your Creatures*? For is it not the *higheſt Glory* of Heaven to look *down upon, and relieve the Oppreſſed*? To be ſtill ſcattering *its Bounty*, and *magnifying its Mercy* towards us *Duſt and Aſhes*? It is ſaid of *him*, under whom *you* Reign, that *he doth not afflict willingly, nor grieve the Children of men*, Lament. 3. 33. And can the *blackeſt Cruelties* add Luſtre to *your Crowns*? Let *Abaddon*, or *Apollyon, a Deſtroyer*, be a Stile for *him*, and his *wicked Subſtitutes*, who *Rules in the Children of Darkneſs*; to be the *Preſerver of Men is the Glory of the Almighty*: And it is only *Weakneſs*, the *greateſt impotency of Mind* that can tempt *thoſe*, who are otherwiſe *high and mighty* in the Eye of the World, (as *Princes are*, and *ought to* be,) to thoſe *miſtaken Triumphs* of inſulting *over the miſerable*, and calling that *their Glory* and the *enlarging their Territories*, which is only *wider Solitude, and profeſt Depopulation.*

Let it be *Treaſon in your Subjects*, whatever in *their very Thoughts they imagine againſt you*, but *that*, and all their *overt Actions* are nothing to what *your ſelves* do, whilſt thus acted to *the unkinging and depoſing your ſelves*:

ſelves: For where is *that Glory* that can end in nothing but the greateſt *Chaos, and Confuſion*? Where is the *Power* and *Majeſty*, that not only *leſſens it ſelf* in the *Outrages* committed on the *Innocent*, in the *Ruins* it makes, where it pretends to Rule, but in the *certain Doom* it muſt expect from that *greater Majeſty*, whoſe *Creatures*, *whoſe Subjects*, it may be, *whoſe Favourites* it is ſtill deſtroying?

Methinks it is a *degree of Treaſon* no *Monarch* ſhould Pardon, to be thus tempted by any of *their Subjects* from *their Allegiance* to Heaven, and with it, *from that only Security*, they can hope for to *their Kingdoms*: None methinks ſhould ſuffer their *Meekneſs*, their *Clemency*, their *Zeal*, or whatever other *imaginary Name*, their *baſe Paraſites* have learnt to *blow them up with*, to be thus abuſed to ſuch *vile and unworthy Deſigns!*

For, what is it for a *poor Mortal* to be *buoyed up* with the *Applauſe of* them, who have no other way to ſerve *their wicked Ends*? To have the *People* in their *Acclamations Shout to them* as if they *were Gods*, whilſt, it may be, the *Worms* are already Preying *upon them*, as upon *Herod*, who *gave not Glory to God*? What to have what is next to *Divine Honours* done their *Statues*, to have *Lamps* perpetually *burning* before them, *Incenſe*, and *a ſort of Sacrifice* offered to *their Images*, if all be but to prepare *them* and their *Idolatrous Crew* to be the greater *Victim of Divine Wrath*? I would not be bold in my *Innuendo's* on ſuch a *Subject*, as this is; I wiſh no Reader did underſtand, or could apply it.

Pudet hæc opprobria.——

Vel dici potuiſſe, aut vix potuiſſe reſelli.

But to paſs-by ſuch *unroyal* Perſons, for certainly none can ſo much *Dethrone* themſelves, as whoever thus uſurps on God, and ſhall permit *ſuch Indignities* to be offered *to him*, (for there the *Abomination* terminates,)

nates) whoſe Prerogative it is *to ſet up one, and pull down another.*

To paſs by therefore ſuch *unroyal Perſons*, (though it is to be hoped none ſuch are to be found among you) let me with all *Duty* apply to ſuch among you who are under another *ſort of difficulty, as great as the former*; and ſo are *ſuch* who ſuffer themſelves, (Oh the Indignity of *Crowned Heads*!) however high in their *Stiles and Character of Majeſty* to *be the Vaſſals* of a *foreign Power*: who can ſubmit to the *Uſurpations* of thoſe who by *their*, and *their Predeceſſors Favours* have riſen to what they are?

What a reproach is it *to you* (*Great Monarchs*!) to be but part of that *Scarlet-coloured Beaſt* on which the *great Whore* (as the *Holy-Ghoſt* hath deſcribed *Rome* to be, *Rev.* 17.) *ſits*? How mean is it *for you* to be *thus rid on*?

'Tis contrary to the reſpect due to *Soveraign Princes* almoſt but to expreſs what the *Diſhonours and Servilities* are, this ſhameleſs *Sorcereſs* bluſhes not to put on you.

Is the *vein of Blood open* in any of *your Kingdoms*, for whom is it but *her* you fight?

Is *your Power* applied to the executing any *grievous Sentence* (Oh could the *Cries* of *Souls under the Altar* pierce into *your Ears*, as they do *into his*, who is *your Soveraign*! *Rev.* 6. 9, 10. Could you imagine, (but your *Greatneſs*, your *Luſtre*, your *Glory muſt* not be diſturbed with ſuch *affecting Objects*,) what the *Groans, the Shrieks of thoſe* are, who are daily upon the *Wrack by any of your Officers*! What the *ſad and diſconſolate Conditions of ſuch* who *in your Kingdoms* are ſhut up (let me ſo expreſs it) under *Chains of Darkneſs*, in thoſe *horrible Dungeons*, where the *Toads and Vipers*, and what-

ever other *Venemous Creatures* crawl forth in *that conſtant Night* they there feel, are much more *merciful* to them, than their ſavage *Inquiſitors*! But I ſay,

Is *your Power* applied, *your Authority* abuſed, to the executing any *grievous Sentence*? for *whom* is it all *this Drudgery* is, but for *her*, who like that *great Abaddon*, or *Deſtroyer*, under *whom ſhe* Acts, *Prides* herſelf in the *Cruelty*? For *her*, who if *ſhe* be as *ſhe* is, the *Woman arrayed in Purple, and Scarlet-colour*, it is the *Blood of the Saints that hath thus dyed her Robes*, Rev. 17. 4. And what is the *Honour*, what the *part* in all this ſhe gives you, but to be only the *Executioners* of ſo great *Impiety and Injuſtice*?

But let me (for methinks it is due to *your Majeſties* to be better treated, though who can diſſemble the Inſolences of that *Sorcereſs* towards you?) retract the *Imputation*; for ſure it cannot be with your *Royal Conſent*, that ſuch *Barbarities* are acted: No, it is the *Deſign of thoſe* who menage *ſuch Villanies*, that what they do, may be *in the Dark*: For who ſhall *ſay to a King, Thou art Wicked, and to Princes, Ye are Ungodly? Job* 33. 18. Indeed it is not fit this ſhould be in the leaſt ſurmiſed; therefore they who promote ſuch *miſchievous Purpoſes* muſt colour *all with Zeal and Piety*; it is the *Cauſe of God, and the Church* muſt countenance *the Practice.*

But oh ſtill *greater Impiety!* to intereſt *God himſelf* in the *Barbarities* they are carrying on! And let it not be admired, the *wicked Wretches* ſo boldly crowd *about your Thrones*, when they are *ſo hardy* towards *God himſelf*, as to make *his* the *Habitation of their Injuſtice*; to intitle the *moſt High and Holy One* to all the villanies of *Hell* it ſelf.

But cannot *God* but be *Jealous* againſt *theſe things*? Imitate then (*Royal Sirs*) *your Prince*, recover *his*, and *your Honour* from ſuch *vile Paraſites*; be pleaſed

to

to believe that that cannot be of *God* or *Chriſt*, which is ſo contrary to that *Clemency* which is the radiant *Diadem in Heavens Crown*; let not *her being decked with Gold, and precious Stones and Pearls*; let not the *Golden Cup in her hand*, (all are but what ſhe hath ſpoiled *you*, or *your Subjects of*) tempt you any longer to the *Abominations, and filthineſs of Fornication*, the *Kings of the Earth are ſaid to have committed with her*, Revel. 18. 3. Rather as it there follows, (take not *mine*, but the Admonition *of God Himſelf*) *come out of her, that ye be not partakers of her ſins*, and that *ye receive not of her Plagues*, v. 4.

But are there yet any among *you*, who are ſtill more dangerouſly enſnared, and out of *very Conſcience* (*unhappy Conſcience* to be thus miſguided!) countenance the *Romiſh Intereſt*? who think they *do God good Service*, I will not ſay *in Perſecuting his Church*, but in *Propagating that miſtaken Faith*, which hath ſo long *done it*?

'Tis, I confeſs, a glorious Principle *to be* for *Liberty of Conſcience*; worthy the moſt *Royal Heart* to declare that none *ſhall be Profecuted for meer Religion*, (and may *this Charity* cover all other Miſcarriages!) But what recompence can *that Church* make *them*, who thus *Sacrifice all* to it? If at the ſame time, what is *Zeal and Piety* in *thoſe*, who thus ſincerely act *in her Cauſe*, be but *colour*, *cheat*, and *the ſame deſign of Cruelty* carrying on by *Her*, as when with *open violence* ſhe invades the *Peace and Conſciences* of Mankind?

And, Oh that my *Voice or Pen*, might reach ſuch *Royal Perſonages*, as are moſt *concerned* herein! That *they* would *amongſt that hurry* and *diſtraction a tottering Cauſe* (for ſuch *Rome's muſt* be, the *ſentence* is gone out againſt *Her*, ſhe *is faln, is faln*, and cannot long ſtand) gives them, retire a little within *themſelves*, and conſider, what can be the *end of Her*, who hath ſo long

had it written on *her Forehead*, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH?

I would not, it becomes me in my duty, not to preſs hard on *any Prince*, but leaſt of all *on ſuch*, whom the World may be apt to think, what's laſt ſaid, more *nearly concerns*; but neither dare I upon this occaſion ſo far to *temporize with any*, as not freely to premoniſh of the danger, eſpecially, where it is the *only Intereſt ſuch* can have, either *with God*, *or Man*, to *deſert that Communion*, which hath already betrayed to ſuch *irreparable miſchiefs*.

And I moſt humbly ask leave to offer to *ſuch a Prince*, whether, to ſay no more, (for I may not here enter upon long Argument and Conviction) that *Religion* which beſts Conſults the *Honour of God*, *the Intereſt of his Vicegerents*, the *Security of the People*, *the Quiet and Peace of Conſcience*; that *Religion*, which in *its Precepts* is moſt agreeable to the *Principles of Reaſon*, *and the common notions Mankind hath of Good and Evil*; whether, I ſay, *ſuch a Religion*, or *what teaches and acts* contrary to *all theſe*, be *the Religion* he would chooſe? the Religion fit for *Prince or People*?

For my part, I would ſpeak to *ſuch an one*, as I would anſwer it at the *great day*, when *Prince and People* muſt all ſtand *naked before God*: Were I not as well aſſured, that the *Romiſh Church*, in the Bulk it now ſtands, and hath for theſe *ſeveral hundred years* ſtood, were that BABYLON ſpoken of in *the Revelation*, *that* MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH, as I am, that 'twas *Gods Holy Spirit* that dictated *that* and *all other Scripture*; Were I not aſſured, that the *Romiſh Church* were chiefly concerned in thoſe *ſeven laſt plagues*, *or Vials of the Wrath of* God, mention'd, Revel. 15. and 16. Chapters. Were I not aſſured, that moſt of *thoſe Vials* have been already

poured

poured out on her, and that there is *very little* behind to compleat her *full Doom*: Were I not aſſured, that *thoſe* who come not *out of her*, muſt periſh *with her*, and that *their*, *and her Fall* is near at hand, I ſhould not dare, as I have here done, to appeal to you (*O Soveraign Princes*) and thus freely to call you down *from your Thrones* to conſider what is offer'd by *one*, who is the meaneſt *of your Subjects*.

But is it *I then*, or *the Truth*, that calls upon you? Is it *ſo mean a Subject*, that preſſes upon your *Royal* State, or is it your *own Royal State it ſelf*, your *greateſt Intereſt*, that of your *Heavenly*, as well as *Temporal Crown*, that here beſpeaks you?

In Compaſſion, *in Compaſſion to your Royal ſelves*, *be jealous* at length of that *corrupt Communion*, which can preſerve you neither in *this*, nor *another World*.

Think not (*Great Sirs*) *that the Dream of Purgatory* (an *Invention* to make men leſs careful of *their Salvation*, while the *day is*, *in which* only we *can work*) will then relieve you.

Think too, how *cruel their Mercies* are, who have no better *State* for their *Votaries*, than what themſelves tell you that is.

Think not the higheſt Saints will be able to defend you then, *who*, when they have done all they can, are *themſelves* but *unprofitable Servants*, Luke 17. 10. and can have *done no more than was their duty to do*.

Much leſs think, that *Images*, *Relicks*, *Crucifixes*, or whatever other *Merchandize Rome* Boaſts, can ſtand in ſtead in the *day of Wrath*:

No: Think of nothing but the *Blood of Chriſt*, and that *Sacrifice* offer'd by him, our only *Advocate and Mediator*, but whoſe True *Members Rome* hath ſo long Perſecuted.

And let me, *in all Humility*, beſeech *you* once more *to think*, *and that* is *on thoſe* who have been uſing

all

all *their Sorceries* to *deceive you* in theſe weighty matters, and to *rob you and your Subjects* of the benefit of *that Blood.*

Think too (*Great Princes*) how they have entrenched on your *Royal Dignity* in every advance they made towards their *Greatneſs.*

It was by *taking him out of the way that hindred,* that *Antichriſt, the Man of Sin, and Son of Perdition,* i. e. By the removing the *Roman Emperor,* that he was firſt capable of *Exalting himſelf.*

Conſider how by their ſiding one while with the *Eaſtern,* another while with the *Weſtern Emperor,* (after the Empire ceaſed at *Rome*) they made theſe to claſh againſt one another, *themſelves* ſtill gaining by the *Rupture* ?

Conſider how it was in the Proſecution of this their wicked purpoſe, they called in firſt the Emperor of *Conſtantinople,* and then *Pepin* againſt *Aiſtulphus King of Lombardy* : And what became of *his Territories,* and the *Exarchat of Ravenna* in the Iſſue, which inſtead of being reſtored to the *Emperor,* as was demanded by his *Ambaſſadors* were decreed by *Pepin* to the *Pope.*

Conſider, they are *Contemplations* worthy *your Royal Thoughts,* what was their Deſign in beginning a *new Empire* in the *VVeſt,* and clapping *the Crown* by ſurprize, on the Head of *Charles the Great,* as it is reported to have been done whilſt he was upon his Knees at his Devotion ? What indeed but to leſſen the *Eaſtern Empire,* and from the Authority *Leo* the then *Pope* aſſumed to himſelf, to Found for the future a *Right in Creating and Confirming all Princes* ?

See the Tenure (*Great Monarchs*) they preſcribe for all your *Royalties* to be held by ! And if, whilſt it was to ſerve *them, they* call you the *Vicars of Chriſt* ; for there

was

was a time when *themſelves* told you this was *your Stile*, yet how ſoon did they forget the Allegiance due *to it*, and under that very *Stile* ſince uſurpt the Power over *you and your Kingdoms*?

Will it not be too great an humbling *to you* (*Mighty Princes*) to ſhew you no fewer than ſeven Emperors, *i. e. Henry the Fourth, Henry the Fifth, Conrad, Frederic Barbaroſſa, Philip, Otho, Frederic*, all almoſt ſucceſſively Excommunicated, ſome of them depoſed, and others brought to *that degree of Submiſſion* as to hold the *Pope's Stirrup*; one having *his Crown kicked off of his Head by him*, all *ſpurned* and trampled on, as if they had been the *vileſt Vaſſals*?

And is it any wonder that *Kings* and other *Princes* have the *honour* to follow their *Emperors* herein? *Baronius* in his Annals, *Anno* 1162, brings in the *Kings of* France *and* England at once performing the Office of *Yeomen of his Stirrup*, and leading his Horſe, *one* by *one Rein*, the *other* by the *other*, till from the *place* where they met *Him*, they had conducted *Him* to the place *of his Reception*: And leſt *full Homage* ſhould not be paid *to Him*, he gives an account, at the ſame time, of *a Prince of the Saracens, bowing the knee before him, kiſſing his feet*, and this in the Name of *his Maſter*, the *King of the Mahometans*: 'twas to *Alexander the third*, whom *Baronius* ſo much magnifies for his *meekneſs, moderation, and goodneſs*, Ann. 1177. that theſe Ceremonies were perform'd; in which he likewiſe joins all *Orthodox Kings, and Princes*, as crowding in for a part in *ſo glorious a ſervice*.

And the Truth is, *your own Records* (*great Prince*) will give you but *too many Inſtances* of *that Injuſtice*, that *Inſolence*, thoſe *Indignities* of all ſorts, with *which* the

the *Romiſh See* hath ſo often treated the *moſt Royal Perſons. Sicily*, *Lombardy*, *Sardinia*, *Portugal*, *Spain*, *France*, and indeed almoſt what *Chriſtian State* is there, (for the *Eaſtern Empire* hath not been free from their Pretenſions,) that yields not *Precedents of this Nature?* Scarce any *War*, any *Conteſt*, any *Rebellion of Subjects* againſt their *Princes*, any *difference between Princes*, in which they have not been Parties, if not the *Promoters*: Scarce any *Boat* in which this Fiſherman, this *Peter*, (let me uſe the Stile he pretends to) hath not *had his Oar*, ſcarce any *troubled Waters* in which he hath *not Fiſhed.*

But I muſt not paſs by, what by us of *theſe Kingdoms* muſt not be forgotten, *viz.* The treatment of *Innocentius the Third*, towards *King John*, by *his Legate Pandulphus*; when having *interdicted the Kingdom for ſix Years* together; (an admirable way to *propagate Faith*; by ſhutting up the *Church Doors*, *denying the uſe of the Sacraments*, refuſing *Chriſtian Burial to all*, &c. And in a word, treating the *whole Nation*, as well as *the King*, who had offended him, as if they were *Heathens*, or *Dogs*, excepting ſuch only whom the *purchaſe of their Money*, i. e. the *Mammon of Unrighteouſneſs*, had made *good Chriſtians*:) He forced him *to take off the Crown from his Head*, and lay it *down at his Feet* to be diſpoſed of as the *Pope* ſhould pleaſe, and taking it up, kept it three or four Days, not reſtoring it but upon condition that *he* and *his Succeſſors ſhould hold the Kingdom of the See of* Rome *at the annual Tribute of a thouſand Marks*, viz. *Seven Hundred* yearly for *England*, and *three Hundred for Ireland*; whereupon they *both* became *ſubjected to the Pope*: To what degree that *Exaction* grew, ought to all concerned in *either Kingdom* to be the *laſting Subject* of their *Indignation.*

To this I might add that *great Diminution* it is to you

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in the exerciſe of *your Royalty* in what of *your Kingdoms* you do enjoy, to rule by the *Laws* of thoſe who have ſo unworthily *uſurped upon you*; the *Canon-Law* I mean, and other *their Conſtitutions* brought in upon *ſome of you*, to the ſubverſion of all the *ancient Rights* of *your Countries*, I was going to ſay, to the *diſ-inheriſon of you, and your People:* And how are thoſe of you in effect depoſed, whilſt you ſtill ſeemingly ſit on your *Thrones*, where the *Inquiſition*, (a name at which *Humanity* ſtartles,) is made the *ſtanding Law* of your Kingdoms, or where the *Decrees of Draco* are recalled, and whatever can drain *your Subjects* of *their Wealth, or Blood*, made the *falſe Eulogies of flouriſhing Kingdoms?*

Says St. *Paul*, *Let no Man deceive you by any means*, ſpeaking with reference *to Antichriſt*, *that Man of Sin, and Son of Perdition*, 2 Theſ. 2, 3. And let me in all humility make the ſame Addreſs: It is too long already, that this *great Impoſtor* hath been ſo audaciouſly enterprizing upon you; wait no longer (*Royal Sirs*) for the deciſion of the point, it is manifeſt, and you have but *too many Demonſtrations* of it, who *is this Man of Sin, and Son of Perdition, viz.* He who thus hath *oppoſed and exalted himſelf above all that is called God, or that is worſhipped, ſo that he, as God ſitteth in the Temple of God, ſhewing himſelf that he is God.* It is of *you* (*Dread Soveraigns*) it is ſaid in the Scripture, *Ye are Gods*, Pſal. 82. 1. 6. *John* 10. 34. 'Tis of you *all that is Worſhipt*, πᾶν σέβασμα, the Stile of *moſt Auguſt* is to be underſtood: It is of *one* uſurping to himſelf all Power *in the Church*, to *bind* or *looſe*, to *pardon or damn*, *ſitting as God in the Temple of God, ſhewing himſelf that he is God* is moſt aptly Conſtrued; and it is not hard now to point out the *Beaſt* by his own *Mark*:

You have *ſeen* what hath been his *aim* from his *firſt Riſe*:

What the *Principles and Maxims* by which he acts,

What the *Scorn* and *Contempt*, he hath been for ſo many Ages together caſting upon you:

You have ſeen what *changes and interruptions*, what *Faction and Sedition*, what *turmoils*, what *ſtirs* and *troubles* he hath been fomenting *in your Kingdoms*: How *precariouſly* he would have you hold your Crowns; what Power he *uſurps over you, and your Subjects* here, and in caſe you refuſe him that Obedience, that *Vaſſallage* he expects, what *power* he inveſts himſelf with, of ſhutting *the Gates of Heaven* againſt *you* hereafter.

Your *Hiſtories* will inform *you, what your* Royal *Progenitors, and Predeceſſors* have done for him; what the *Deſigns and Projects* he hath put them upon; what the *Dangers* they have ſo often incurred, and *how he hath returned the Obligation, your ſelves* are beſt able to Judge.

And what is it now at laſt *he and his buſy Agents* require from you, as the Complement of that Zeal, that hath been ſo much abuſed? What is it they would requite all you have done for them with, but (let me uſe the Words of the Holy-Ghoſt in the *ſixth Vial*, (under which I doubt not we now are) *in gathering you to the Battle of that great day of God Almighty*, Rev. 16. 14. *That Battle in which none can engage and proſper?*

And let me upon the Proſpect of what that portends, once more repeat it, *Be wiſe now therefore, O ye Kings, be inſtructed ye Judges of the Earth.*

But there are among you (*Great Soveraigns*) who ſeem not to be ſo much concerned in this; *thoſe* I mean, who having left *the corrupt Communion* of the *Church of Rome*, yet have not fully *purſued or acted* agreeable to that *Reformation*, which is to bring on, or ſucceed the *Fall of Babylon*. To ſuch is it, I have to add, that they would

pleaſe

pleaſe to conſider, it will not ſuffice, that *you* are contented to be called *Proteſtants*, and enjoy the *Intereſt of that Name*, unleſs *you* are what *that Name* ſpeaks: And it is your *higheſt Concern ſo to be*; *the time growing on*, when *Succeſs and Victory* ſhall go along with *Truth and Piety*.

Have *you* been ſo happy to *throw off her Yoak*, *to diſclaim her Errors*, to *deſpiſe her Uſurpations*, let then none of her *Principles*, none of her *Practices* mix with *your Politicks*; act, (*Glorious Princes*,) act *bravely* and *openly* for *God and that Religion you* profeſs; It is but to leſſen your Strength, to think *when God is doing his own Work*, that nothing but the *Arm of Fleſh* can ſave you: Why ſhould you think *he* cannot defend his *own Cauſe*, without liſting *his Enemies in the Service*?

Is it not *he*, who hath ſaid, not *by Might*, *nor by Power*, *but by my Spirit ſaith the Lord of Hoſts*? Zechar. 4. 6. No, let *Princes* and People conſider, that it is the *holineſs*, *and purity* of Religion *God* will eſtabliſh in the World; let them conſider, how hitherto in all the *ſignal Deliverances of his People*, *himſelf* hath ſtept in, and *aſſerted the Glory* of the Succeſs, and let them but reform to that *Holineſs*, *that Purity*, there needs no farther force to *beat her down*, for where *theſe* are, *Babylon is fallen*. Amen.

For

For the Reverend *D. W.*

L. Mart. 7. 1686.

Reverend Sir,

I *Retnrn you many Thanks not only for the Honour, but the beneſit of peruſing your Learned Tract, and am ſorry I muſt make ſo unſuitable a Requital, as to trouble you with my Excuſe for not Licenſing it: However, I hope when you have conſidered it, you will allow it to be reaſonable. I will not alledge, (though I might do it) that I have all along declined medling with Diſcourſes of this Nature, which have been offered me by thoſe, I had great reaſon to eſteem. But the Truth in ſhort is, that a large Book on this Subject, and a very accurate one, as I am told, was lately, not for the performance, but the Matters ſake, ſent back from hence without an Imprimatur. I believe you have hinted the reaſon out of St.* Chryſoſtome, *where he ſays that St.* Paul *would not plainly ſay, what the* τὸ κατέχον [that which withholdeth] *was, that was to be taken away, leſt he ſhould incurr* unneceſſary Enmity, and unprofitable Danger. *The predicting the Fall of the Roman Church now, may be as ungrateful, thoſe, to whoſe Intereſts are ingaged in it, as the foretelling the Ruin of the Roman Empire could be then, and the Caſes being ſo like, it may perhaps be thought ſeaſonable to obſerve the ſame Rule that St.* Paul *then did. Sir, I hope you will take this freedom in good part from one, who to the utmoſt of his Power is deſirous to approve himſelf*

Reverend Sir,

Your moſt faithful and Humble Servant.

THE PREFACE TO THE READER.

WHAT it was that hath ſo long made theſe Animadverſions abortive, will appear by the Letter on the preceding Page; and therefore without any farther appeal to other Witneſſes, to ſhew that what is here publiſhed, is no more done to ſerve a turn now, than it was then written for it; What I have to requeſt from every Reader, is, that it may be received with the ſame Sincerity with which it was firſt Penned; which was in the retirement of a long Sickneſs, when I was ſequeſtred from my family, (the beſt part of it being upon other occaſions abſent from me,) and had only God, *and* his good Spirit, *and* my own Conſcience *to confer with*; that Conſcience, *which notwithſtanding the Prejudice with which ſome then, and ſince have loaded me, as if I* had been leſs ſound in our Holy Reformed Religion, *ſuffered me not then to temporize with thoſe who ſate at the Helm, (to the greateſt of whom, I could have had as eaſy acceſs, as any others of my Brethren,) that* Conſcience *I ſay, which ſuffered me not then to temporize, and I thank my God, makes me ſtill above all* ſordid Flattery; *and I deſire to bleſs his Holy Name, (I hope what I ſhall here publiſh will be the freer from all* carnal Intereſt,)

who hath in his Providence made me in ſome degree a Martyr, *both* then, *and* now.

For if I have ſince ſuffered, as I am ſenſible I have, for being thought to be one whom my Great Maſter then *favoured, I ſuffered no leſs then, for being thought what I was, and ſhall always endeavour to acquit my ſelf therein, one* of the moſt firm and unſhaken Proteſtants : *No, I am bold to ſay, whatever other Opinion* that great Prince *had of me, he never thought otherwiſe of me, than as one (let it be called* Stiffneſs, Moroſeneſs, Pride, *or whatever other name* ill Men *have for thoſe, who turn not with every Wind, I am little ſollicitous) who knew neither how* to diſſemble or fawn. *But whatever either then, or ſince hath befallen me, I have this to comfort my ſelf with, that nothing hath, nor I hope ever ſhall alienate my* Zeal *from* that Truth, *for which I have deſired always to appear: I have done it at* Court, *in the* Univerſity, City, *and where-ever elſe it lay in my* way.

And if I had nothing elſe to plead for my Sincerity, I think the Dedication of that Sermon to his Majeſty, *preſented to him on that* very Day, and at the very point *of time, when the* Zealous Bigots *of the other Religion were hurrying him to his firſt publick appearance at their Worſhip, the Dedication I ſay of that Sermon alone, in which the* Superſtitions of Rome, *and the* Impieties of the Jeſuits, (*who were then the prevailing Faction*) *are ſo highly declared againſt, might be alledged for a ſufficient proof ; I am ſure it was what was moſt heinouſly reſented by* the Party, *and the* Author, (*as appears by what was afterwards publiſhed againſt him, in a Pamphlet of theirs, called* Good advice to the Pulpits, *p.* 61.) *had the Honour to be found in that* good Company, *to which none I think will deny the ſtile of the* Beſt of Proteſtants. *But if the Cry be once raiſed, what's miſtaken* at Court,

Court, *ſhall be doubly ſo in the* City, *and from thence ſoon ecchoed into* the Country, *and the moſt* innocent Perſon *forthwith made the* mark of popular Outrage; *for it is but dreſſing up the Martyr in* Beaſts Skins, *and every dog will be ſnarling and barking at him*: *nay, even thoſe, who in their* great Underſtanding *know not what it is to be* Papiſt, or Proteſtant, *nay, would it may be, be hard put to it, if they were to prove in what it is themſelves are* diſtinguiſhed even from Brutes, *ſhall however in their* great Zeal *run away with the* Cry, *as if they were the only* Skilled Profeſſors in Divinity, *and Men who have ſpent all their time in hard Study, and made it their Buſineſs to live up to* that Divinity *they profeſs, ſhall not be thought worthy to offer Senſe or Reaſon to ſuch* mighty Sophies.

And if after all, they chance to find their Error, what is the Amends is to be made for all, beyond this? That the Perſon *they* thus run on, is the moſt miſtaken Man in the World! *But who bid them thus miſtake, who bid them firſt take up an Error, and then uſe all the* rudeneſs untaught nature is guilty of, *to defend it?*

But what muſt a Man ſay then, to remove ſuch a Scandal? Will it avail to ſay I Sucked in the greateſt deteſtation of Popery with my Mothers milk, that ever ſince I was able to uſe my Tongue, I forbore not to do it in the abhorrence of its Superſtitions, and Idolatries? Will, if nothing elſe, this following Treatiſe *ſay any thing for its Author in this matter? VVhat ſhall I take* (O Poſterity judge thou of this depraved *Age, wherein ſuch Apologies are needful!*) *to teſtifie the indignation I cannot but have to be thus Traduced? A favourer of Popery! Do I believe a* Hell, *a* Devil? *Let Popery and theſe be loved at once! No, be it not* my Preſumption, O my God, but thy Grace *that draws the*

Profeſſion from me) *may I, if ever Thou bringeſt* the Wheel *over thy People in this Nation, be the firſt* Witneſs *in this* thy great Cauſe.

But I am aſhamed there ſhould be occaſion for any thing of this Nature, nor ſhould I have troubled the VVorld with it, were it not, that thoſe who appear in Print, at the ſame time ſet themſelves up, as Marks to be ſhot at, *every one ſpending his Verdict, and accepting, or rejecting the VVork, according to the reſpect he hath for the Author.*

But moſt eſpecially thus it happens in Subjects of this nature; for how can any one pretend to, or hope that the VVorld ſhould believe, that he entirely gives up himſelf (*and yet certainly without it, there can be but little probability of his ſteering well in it,*) *to the conduct of Heaven, if at the ſame time he hath any* covert Diſſimulation, *not to ſay* Coldneſs *in the Argument, whereof he treats?*

Can a Papiſt in Maſquerade (*ſucceeding Ages will wonder at the Stile*) *decry* Popery, diſcover *all the* abominations of it, *fix* the Judgment *declared againſt it, and be-ſatisfied that* the ſeven laſt Plagues *are but ſo many degrees of that Ruin, which is foretold to belong to the* Beaſt? *Theſe I think are Incongruities, that no* wiſe, *no* good *Man can imagine to be conſiſtent, and therefore taking for granted that all is* defamation, *and but the effects of downright* Malice, and Ignorance; *I will ſuppoſe the* veil to be taken off, *the* Cloud vaniſhed, *and my ſelf to be a much* better Proteſtant *than thoſe, who out of deſign, or from the want* of being better informed, *have* raiſed, or entertained *the Scandal.*

It may not be altogether improper to mention to whom the Dedication *was firſt intended, and that was to my gracious* Maſter, King James the Second, (*whoſe* late Royal Favours *towards me poſſibly might be one Reaſon, why that Scandal I have been wiping off, was caſt upon me; but no*

time

time ought to blot out my grateful Senſe of what was deſigned, though without effect as well as without my ſeeking it,) And I hope it may ſtill find that good effect with him, (*if it hath the lot to come to his* Royal Hands) *which his moſt* humble, *and* Dutiful Servant *and* Subject *then deſigned it to*; *I am ſure he knows in his* higheſt Proſperity. *I never was of thoſe who flattered* his Greatneſs, *and I am ſure he hath that good Opinion of me, to believe that in* his Troubles, *I never can be* a Shimei. *And therefore my Hopes are, he will in the firſt place judge me Sincere in* that Loyalty *I owe to* him *who* is King of Kings, *and in* the ſecond, *I owe* to thoſe *who rule under* him, *to whom I am ſure I could never have aquitted my ſelf, had I not* (*which is the buſineſs of this Treatiſe*) *repreſented* Rome *in its true Colours* to them; *that* Rome *which hath ſo long uſurpt upon their* Royalties, *and can no longer ſubſiſt, than by the* diminution of their Majeſties, *they contribute to it.*

I now proceed to ſpeak of the Work *it ſelf, the occaſion whereof is beſt ſeen by* the Title Page; *and whether, and how far it hath anſwered* its Title will appear *by that time the Reader ſhall have peruſed its Contents, in which I hope he will not think his Time altogether loſt*; *many* of the notions *he ſhall there find* being wholy new, *and what none elſe hitherto hath touched at*, and all of them coherent *as between themſelves, ſo* with the whole: *And if ſometimes more than one* ſingle Event *be offered for the* Explication, or rather Illuſtration *of the* reſpective Points, *I think that is a* liberty of Propheſying, (*let me ſo expreſs it*) no good, or wiſe Man *will Condemn, as being but agreeable to that* variety of Senſe, *in which all allow* the Scripture *to abound*: *Beſides, were it only for* the refreſhing the Reader, *that a* Variety is ſometimes given, *it is certainly what at leaſt might be excuſed,*

cuſed, that his Curioſity and Pleaſure *are but hereby ſerved.*

And as for the Author of Nubes Teſtium, whoſe Preface *chiefly occaſioned theſe Reflections, I hope he will not look upon it as an* improper Anſwer to *his whole Book, to ſhew how* thoſe Corruptions *we blame in the* Romiſh Church *came in; how the* Romiſh Church *it ſelf grew to that heighth, at which it is, or hath been in any time of the* Reign of Antichriſt; *for what will it avail to urge* Authorities of Fathers, *Men ſubject to Errors as our ſelves, for* thoſe Corruptions, (*were they in their teſtimony all with him*)*if it be proved, that thoſe points he brings them to confirm, are part* of thoſe Corruptions, *for which ſhe is ſo highly to be Condemned?*

I would do all the Right imaginable to Antiquity, *but there's a great difference between what bears the title* of ſuch, *and what really is* true Antiquity. *The* Fathers themſelves *have they not been* corrupted *by the crafty* Forgeries of temporizing Hypocrites? *Or if they had not been* corrupted, *is it not enough to* abate their Credit, *that in what the* Author brings them againſt us, *they either differ* from themſelves *in other* parts of their Writings, *or, what is much more, they differ from the Holy Scripture? The Holy Scripture I ſay, which muſt be allowed to be* the Judge in this Caſe.

Nor will it ſerve their Turn, what they uſually anſwer us with here, that by giving thus much to Scripture, *and making* every one Judge of the Senſe of it, *we put all upon the Iſſue of* a private Spirit: *For we make no* private Perſon *any more a Judge here, than they do; we ſuppoſe to be able to reach the ſenſe of Scripture, all means muſt be uſed for the attaining it; only this we are ſure, whether* this, *or the* other Perſon *hit it, or no, yet it is the true ſenſe of Scripture ought to prevail beyond the*

Authority

Authority of Councils, Fathers, *or any other* Doctors whatever. *And whatever the* Perſon *be, who is ſo happy as to ſhew moſt Reaſon for the* Senſe *he gives of it, this is* He, *whoſe Opinion ought to obtain.*

'Tis true indeed, with reſpect to any private Perſon, *at the firſt View, the names of* Councils, and Fathers, *and the like, ſeem to carry with them a notion of what is* more publick, *in Oppoſition to a* private Spirit; *but all this is but* Fallacy, *and no way the Inference, that ought to be made from that which is urged in this matter,* viz. *That* no Propheſy of the Scripture is of any private Interpretation, *Pet.* 2. 1. 20. *For that is not the meaning of* that Place, *that* one Perſon *is* more private than two, *than* a whole Council, than all ancient Writers *whatever; but that* he, *and* they *too are* Private, *and their* Interpretation is ſuch, *if it agree not with the* Analogy of Scripture, *and the ſenſe of the* Holy Spirit himſelf: *'Tis this Senſe, taking it without reſpect to any Perſons, makes it not* to be private; *and ſo the* antitheſis *there lies,* for the Prophecy came not in old time by the Will of Man; But Holy Men of God ſpake, as they were moved by the Holy-Ghoſt. *It is not the* Will of Man, *the* Decrees of Councils, the Sentiments of Fathers, *the* pretended Infallibility of any Chair, (*all this is but the* Will of Man,) *if they concur not with what the* Holy-Ghoſt *hath ſpoken.*

And as for what I differ from others in, who have given up themſelves to the ſame ſort of Studies, *I hope it will not be imputed ſo much to an* affected Singularity, *as to the* force of Truth; *I having induſtriouſly avoided to conſult the* Hypotheſes, or Explications of others, *whilſt this was Writing, that ſo I might not be drawn to lean to any* humane Authority, *and ſerved my ſelf only with ſuch* general Notions, *as were before* imprinted on my Mind, *without any particular applying my ſelf to ſuch, who might*

have

have been apt to lead me. The Reverend Mr. Mede's *Writings I confeſs I had long ſince been acquainted with, and* Napeir's ingenious and methodical Treatiſe, *I had many Years ago peruſed, and was extreamly quickned by them to a deſire of being better acquainted with theſe* excellent Myſteries; Brightman *I had not ſo great a Reverence for, and therefore in a manner wholly declined ſpending any of my* Thoughts or Time on him; *and as for any thing that is more Modern, I ſtudiouſly declined it, as not being willing* to tincture the Glaſs, *through which I hoped to take the Proſpect* of ſo fair a Country. *Only Monſieur* Jurieu's *Books I could not well avoid the peruſing, they being in the hands of an* Ingenious, and Learned Proteſtant French Miniſter, *who then did me the favour of ſpending ſome time with me at my Houſe, and would be often ſpeaking of him; to him I had communicated ſome of my Thoughts on theſe matters, and had the opportunity of diſcourſing over ſome of the Arguments of Monſieur* Jurieu's *Chapters, particularly* that *of his* ſeventh Chapter, Tom. 1. *Concerning* the number of the Beaſt, *in which I could no way agree with that* worthy Perſon, *as I could neither* with Potter, *or* any other *I have met with on that Argument, upon which occaſion I wrote theſe following Reflections in the Margin of the Book, he put into my Hands, which I ſhall give in the ſame Words I then wrote them.*

Vereor ne toto hoc capite nimis incertis conjecturis abduci ſe paſſus ſit Doctiſſimus vir, nec ergo aliquid iſtis reponens, inquirendum relinquo, an non potius ad Hildebrandum, ſive Gregorium VII Tota res referri poſſit, in quo compleri videntur, quæcunque de *homine peccati*, vel *filio Perditionis*, prædixerit Paulus ad *Theſſal.* 2. 2. 3. &c. Et ne dubitemus, quin ille deſignetur, Spiritus Sanctus quaſi digito indicat

Apocal.

Apocal. 13. 10. Qui ducit in Captivitatem, in captivitatem ducetur, qui occidit gladio, occidetur gladio, hic eſt patientia, & fides Sanctorum: Quod ſic quoque præfatur, *v.* 9. Si quis habeat aurem, audiat; quorſum autem iſta? Niſi magnum quid eſſet, quod indigitaret? at quid illiud magnum, niſi Captivitas illius, qui duxit Captivitatem? Quis autem ille, qui duxerat Captivitatem, niſi Romanus Imperator, qui ipſe captâ Româ, quod contigit Anno Chriſti 410, (Imperante tunc in occidente *Honorio*) in captivitatem duci intelligatur? Cepit tum Romam *Alaricus* Rex *Gothorum*; poſt quod tempus ſic imminui cœpit Romanum Imperium, ut nihil ejus, niſi nomen, & plane umbra permanſerit; a quo tempore, quippe ut prædixerat Apoſtolus amoto illo, qui obſtitit, *Homo peccati*, & *filius perditionis* cœpit revelari; atque a revelatione illius, numera 666, quem Spiritus Sanctus dicit eſſe *numerum Hominis* æque ac *animalis*, ſive θηρίε (quo ſumma imperia a *Daniele* pridem deſignabantur) & devenies in annum quartum *Hildebrandi* ſive *Gregorii* VII, *Chriſti* ſcilicet 1076, quo ille primus Imperatorem excommunicavit, & poteſtatem Imperatoris conſtituendi ſibi arrogavit. En *numerum Hominis*! hoc eſt, illius, qui aſtu, & ſapientiâ humanâ huc ſe, ſucceſſoreſque ſuos provexit! En numerum θηρίε, ſive beſtiæ, *i. e.* Illius, qui Imperium ſummum, per Beſtiam quartam ſcilicet denotatum, jam ad ſe, ſucceſſoreſque ſuos plene tranſtulerat: Vide hic naſcentem Antichriſtum, vide ad ἀκμὴν aſſurgentem, vide quoque potentiam dantem primæ Beſtiæ! Quippe per Papam, quam poſtea Imperator exercuit, obtinuit Poteſtatem, Apocal. 13. 12. Sed vide tantum imaginem poteſtatis ipſi reſtitutam, *v.* 14. Nec enim ab illo tempore recuperavit unquam Imperator plenum, & abſolutum Imperium: vel vide Ima-

ginem Imperii ad Papas tranſlatam, *i. e.* Eos in ſimilitudinem Imperatorum pleno frui Imperio, ſibique arrogare, quæ habentur, *v.* 15, 16, 17, *&c.* quod autem additur *v.* 18. Hic eſt ſapientia, annon iterum obſervare jubemur aliquid magnum, & præ cæteris egregium? Quid autem tale, niſi in quo totus Apocalypſeos cardo vertitur, in quo autem magis, quam in exploratione, & declaratione magni illius Antichriſti verti ille judicetur? Vis iterum recognoſcere, unde ortus Antichriſti, ſive Beſtiæ in ἀριθμῷ ſuâ numero 666 deſignatæ, ſumendus? Reſpice Apocal. 12. ubi Draconis, *i. e.* Romani Imperii Paganici immicitia adverſus Chriſtum, & ejus Religionem, Bellum, & exitus deſcribuntur, cui tamen ſub finem dicitur Terra, *i.e.* Terreſtris poteſtas opem tuliſſe. Contigit hoc, quum Imperatores Decretis ſuis reſcindebant Hæreſes (fluvium illum, quem ſerpens projecerat ex ore ſuo poſt fœminam fugientem in deſertum) quibus polluere Eccleſiam voluerat; quod neſcio, annon ſatis commode referatur ad Conſtantini tempora, qui Eccleſiæ pacem primus reſtituit, vel ad generalia Concilia Imperatorum poteſtate indicta, quibus Hæreſes iſtæ tam enormes damnabantur; quod tempus ſi excedat tempus captæ Romæ, adeoque non concurrat penitus cum ortu Antichriſti, id ex eo contigiſſe obſervandum, quòd ad fugam Fœminæ, quæ Regno Antichriſti contemporanea eſt, extendere ſe debeat.

I am afraid leſt this moſt learned Man in this whole Chapter hath ſuffered himſelf to be drawn away by Conjectures that are too uncertain; and therefore without replying any thing thereto, I leave it to be enquired, whether the whole Matter may not rather be referred to Hildebrand *or* Gregory *the ſeventh, in whom ſeems to be fulfilled, whatever* Paul *in his Epiſtle to the* Theſſaloni-

ans

ans 2. 2. 3. *&c. hath foretold of the* Man of Sin, *or the* Son of Perdition ; *and that we no way doubt but that he is there deſigned, the Holy-Ghoſt as it were points with the Finger at it, Rev.* 13. 10. He that leadeth into Captivity, ſhall go into Captivity, he that killeth with the Sword, muſt be killed with the Sword. Here is the Patience and the Faith of the Saints: *which he likewiſe thus prefaces,* v. 9. If any Man have an Ear let him hear. *And why all this, unleſs it were ſome great thing he thereby pointed at? But what great thing, but the* leading *him into Captivity, who led into Captivity? But who was it, who led into Captivity, but the* Roman Emperor, *who himſelf, at the taking of* Rome, *which happened in the Year of Chriſt* 410, (Honorius *then being Emperor in the* Weſt,) *may be underſtood to be led into Captivity? Then it was* Alaricus *King of the* Goths, *took* Rome, *after which time the Roman Empire began to be ſo leſſened, that nothing thereof beſides the Name and Shadow was left remaining ; ſince which time, as the Apoſtle had foretold, he being taken away who hindred, the* Man of Sin, *and* Son of Perdition *began to be revealed: Now from the Revealing of him, reckon* 666, *which the Holy-Ghoſt ſaith is the* number of a Man, *as well as of* the Beaſt (*whereby the chief Empires were long ago deſigned by* Daniel,) *and you will come upon the fourth Year of* Hildebrand, *or* Gregory *the Seventh*, viz. *of Chriſt* 1076, *in which he firſt Excommunicated the Emperor, and arrogated to himſelf the Power of conſtituting the Emperors: See the number of a Man,* i. e. *of him who by humane Craft and Wiſdom did thus advance himſelf and his Succeſſors? See the number of the Beaſt,* i.e. *of him, who had transferred to himſelf and his Succeſſors, the chief Empire, held out by the fourth Beaſt. See here the Birth of Antichriſt,*

ſee him riſing up to his full Maturity, ſee him alſo giving Power to the firſt Beaſt! For now it was the Emperor obtained that Power from the Pope, which he ever after exerciſed, Rev. 13. 12. *But ſee only the Image of Power reſtored to him,* ver. 14. *for from that time the Emperor never recovered a full and abſolute Empire; or ſee the Image of the Empire transferred to the Popes,* i. e. *them, after the likeneſs of the Emperors, enjoying full Empire, and arrogating what we read,* ver. 15, 16, 17. *&c. whereas it is added,* ver. 18. Here is Wiſdom. *Are we not again bid to obſerve ſome great and eminent thing? And what is it is ſo, but that on which the Hinge of the whole Apocalypſe turns? And in what can this be more than in the ſearching out, and declaring that great Antichriſt? Would you again know whence the Riſe of Antichriſt deſigned in its Maturity by the number of 666, is to be taken, turn to* Rev. 12. *where the Enmity of the Dragon,* i. e. *the* Roman Pagan *Empire againſt Chriſt, and his Religion, his War, and its Iſſue are deſcribed, which a little before the end of the Chapter, the Earth,* i. e. *The Earthly Power is ſaid to have helped. Now this happened when the Emperors by their decrees aboliſhed Hereſies,* (i. e. *That River, which the Serpent is ſaid to have caſt out of his Mouth after the Woman flying into the Wilderneſs,*) *with which he would have corrupted the Church; which I cannot tell, whether it may not be well applied to the times of* Conſtantine, *who firſt reſtored Peace to the Church, or elſe to the* General *Councils, ſummoned by the Power of the Emperors, whereby thoſe ſo enormous Hereſies were Condemned; which time, if it exceeds the time of the taking of* Rome, *and ſo doth not altogether agree with the Riſe of Antichriſt, it is to be obſerved that that happened hence,* viz. *Becauſe it was to extend it ſelf to the flight of the Woman into the Wilderneſs, which*

is

is Contemporary with the Reign of Antichriſt. This, however it dropped from my running Pen, I preſume to give as I then ſet it down, and as it will appear to be the great Hinge, on which all turns in the Explication of the Apocalyptical Writings, and what I have purſued in the following Diſcourſe.

I reaſoned alſo with the ſame Perſon, viz. *Monſieur* Deſgalleſnierres, *formerly Miniſter of* Mans *in* France, *now of one of the French Churches in* Weſtminſter, *on ſome other Heads, in which I found my ſelf ſo much to differ from that* Excellent Perſon (*his worthy Countryman* Monſieur Jurieu *I mean,*) *particularly as to the ſenſe of the firſt* Vial, *which he makes to conſiſt in* the Corruptions *that then broke forth in the* Romiſh Church, *whereas I am apt to think, it ought rather to be applied to the* Plague *that was ſent as the* Puniſhment of ſuch Corruptions, *in the Irruptions of the* Saracens : *As alſo in the fourth, ſixth, and ſeventh Vial, I cannot but differ from that* great Man, *as may be ſeen in the following diſcourſe; that I fall in with him in the ſecond, and third, is but agreeable to my Notion on the firſt, in which if* the *Saracens* infeſted *the* men that had the mark of the Beaſt *in their* own Country, *the* men that had the mark of the Beaſt *are in judgment permitted to attempt the revenging the Injury in* the Country, or Territories of the *Saracens, under the ſecond and third Vial. And if in the ſame time, I farther offer the* great Plague *that the* Waldenſes, *and* Albigenſes *at that time were to thoſe* who had the mark of the Beaſt, *I hope 'twill be no* darkning of knowledge, *to leave it to the choice of the* Reader, *which he thinks fitteſt to pitch on.*

That I have conſulted with other Authors, ſuch as the Fathers, Hiſtories, Councils, *and* other Writers, *that*

that was but neceſſary for the informing my ſelf of the State of the Romiſh Church, *the* Romiſh, Greek, *and* Mahometan Empires, *with the Hiſtories of* the ſeveral Princes, and Countries in *any* of theſe, *in order to the knowledge of thoſe great* Events and Circumſtances *of all ſorts, that might conduce to the Explaining* theſe Important Truths: *But that I have not every where mention'd my Authorities, was at preſent to eaſe my ſelf, and the Reader, as not knowing, but that a diſcourſe of this nature, if it ſhould happen to find acceptance in the World, might draw farther enlargements from me hereafter; in which it would be requiſite to be more exact as to the Quotations.*

There are I confeſs ſome other Diſcourſes *on* this Subject, *which I cannot ſay I have not ſeen, though it was long after I had in effect* finiſhed this Treatiſe, *and as I before ſaid, I was unwilling to peruſe any thing that might* Prejudice, *or be* a Bar *to my own* free Thoughts; *and it is but late that they came into my Hands, and that upon the occaſion of ſome Notions communicated by me to the* Learned, and my worthy Friend, Monſieur Allix, *who thereupon ſpoke to me of* Dr. Creſſener's, and Mr. Beverly's *Books, both of them very ingenious Men, but utterly differing in their notions from what I here preſent: As alſo he hath given me very high Expectations of what the* profoundly learned Biſhop of St. Aſaph *hath,* or is preparing on theſe Subjects, *but found me ſtill under that* Stiffneſs, *that believing what I have here written to* be of a Piece, *I was unwilling ſo much to be acquainted with what that* Excellent Prelate *hath to make the World happy with, when he ſhall pleaſe to make it publick. Only having as I before ſaid, received Mr.* Beverly's Book, *I could not but be very much pleaſed to find him, though upon different Grounds from what I go on, fix in a manner the ſame Period*

for

for the Ruin of Antichriſt, *he fixing it in* 1697, *without ſaying what part of the Year it is in which he fixes it, whereas my Computation makes it to be either in the later end of* 1696, *or the middle of* 1697, *for I place it in* 1697, *and a half after the ſubſtraction of the odd Days in the different Computations, or if the fraction* of Hours be *taken out about the end of* 1696, *no great difference of Calculation, though the Foundation on which we go be* altogether different. *And I cannot but adhere to my own, his notion of the* Months *ſpoken of in the Propheſie*, being Jewiſh Months, *ſeeming to be a little precarious, and the number he ſets of* 475, *not being ſo proper to the time of the* ten Kings or Horns riſing up, *as* 455, *or thereabout, on which I pitch. For though on the ſuppoſition he goes, it may well enough point to* the Ceſſation of the Empire, *it will not ſo well agree to the* riſe of the Beaſt, and the ten Horns with it.

But I will not too much controvert the matter with that Zealous Perſon, *I cannot but rejoice to ſee his* Aſſurance *that the Event will Correſpond with his Calculation, nor can I be* diſſatisfied *that it falls in* with mine.

I ſhall not need to ſay much more by way of Preface, only I wiſh his particular Applications to any private Prince may not be as far from the Mark *as* Mr. Mede's *was of* Guſtavus Adolphus. *But it may be, for I would leſſen no Man's Labours on this Argument, what is ſeverally, and in ſo different a manner performed by us, may be but like* ſeveral Arrows *ſhot by ſeveral Hands at the* ſame Mark: *if we all, or* any of us hit, *may that which ought to be the* Mark of all our Studies, *Crown all*, viz. The Glory of him, *who is* the God of Propheſie, *and* who, *if* he *commanded* St. John *in one*

place

place to Seal thoſe things which the ſeven Thunders, uttered, and write them not, *as being* obſcure and myſterious, *and to be kept as* ſuch *when firſt revealed*, Rev. 10. 4. *Hath likewiſe commanded in another, not* to ſeal the Sayings of the Propheſie of this Book : *for* THE TIME IS AT HAND. *Revel.* 22. 10. Amen, Amen.

THE

Introduction.

WHEN I firſt entred on this Work, I had it in my thoughts to have replied both to *Preface and Book*, but through a very great and long Indiſpoſition in Health, I was not able to make that ſpeed I intended in the Deſign, and was greatly pleaſed to find my ſelf prevented in ſeveral parts of it, by the Learned Pens of thoſe who had ſo ſucceſsfully ingaged therein: Nor did I queſtion, (what hath ſince happen'd) but that a very little time would produce a full anſwer to every thing that was material, in the whole *Collection*, though ſhould there not have been a Syllable more offered in the Controverſie, than what the Author had given me occaſion to ſpeak to from the *Preface*, I am apt to think, there would be little reaſon to boaſt *his Monuments of Antiquity*; the *Gibeonitiſh Craft of old Sacks upon their Aſſes, of old and rent Wine-bottles, of old and clouted Shooes, of old Garments, and dry and mouldy Bread:* Joſhua 9. 4, 5. whereby ('tis eaſie to make out the Alluſion) thoſe, for whom he writes, are ſo much concern'd to hide all their Cheats, will be but a poor proof of their coming from a far Country (let me ſo expreſs the remote and diſtant Ages of the Church) unleſs they bring with them, what the *Gibeonites* did not, *Truth and Sincerity.*

For is there not ſome Standard by which *Antiquity* it ſelf muſt be tryed? For however, *error* can never be *quid primum*, yet it may be *quid antiquum*; we know it is as ancient as the *Fall of Man:* Nay, more than that, as the *Fall of Lucifer:* So that the pretence of *Antiquity* alone, were all granted which is brought for *ſuch*, would not be ſufficient to eſtabliſh matters in Debate, unleſs what is urged as *antiquum*, or what is *ancient*, be proved likewiſe to be *primum* or *firſt*, *i. e.* to be

the ſame with that *Truth*, which obtain'd, before the *Ancients* either gloſſed on, or witneſſed to it; which whither it be or no, will appear by that time we ſhall have reflected on the *Preface*.

To begin therefore where the Author doth, *viz.* That *Novelty in Faith is ſo great a ſcandal to any that lay claim to the Truth of Chriſtianity, that whereſoever it is effectually proved, there all pretences immediately fall to the ground, and there can be no Truth in that Society, beſide the noiſe of it, and the Name*, I am very ready to grant, and ſhall only conſider, that we may come plainly to the matter in Debate, theſe two things.

1. *What Novelty in Faith is?*

2. *Whether the Collection of the Primitive Fathers* giving Teſtimony to the *Faith, once delivered to the Saints*, as 'tis here pretended, will juſtifie thoſe, the Author pleads for, from Novelty?

CHAP. I.

What Novelty in Faith is?

1. NOvelty *in Faith* is, whatſoever is brought in, how *early* ſoever it be, contrary to the *Rule of Faith, as once delivered to the Saints, i. e.* to the *Holy Church*, as then *Eſtabliſht in its Purity, and Perfection by Chriſt and his Apoſtles*: For that is what muſt be underſtood by that Phraſe, as 'tis found, *Jude v.* 3. it being the greateſt abſurdity to imagine, that the Apoſtle ſhould ſpeak, as he there doth, of *his giving all diligence* to write unto *them that were Sanctified of the common Salvation*, or exhort them *earneſtly to contend for the Faith*, which was *once delivered unto the Saints*, if the neceſſary *Principles* of that *Salvation*, had not been already *made common, ſufficiently given forth, and publiſht*; or the *Faith* it ſelf not *fully delivered, for which they were ſo earneſtly to contend*. I am ſure St. *Paul* thought ſo, when he exhorted *Timothy*, 2 Tim. 1. 13. *to hold faſt the form of ſound words* ὑποτύπωσιν, the *model*, or *delineation*, the *ſhort preſcript*, and *certain Rule of wholſome Doctrine*, he had *heard of him*, and more at large, in the third Chapter of the ſame Epiſtle,

v. 14,

v. 14, 15, 16, 17. required him to *continue in the things which he had learned, and been aſſured of, knowing of whom he had learned them, and that from a Child he had known the holy Scriptures, which were able to make him wiſe to Salvation, through Faith which is in Jeſus Chriſt: All Scripture is given by inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the Man of God may be perfect, throughly furniſht unto all good Works*: And St. *Peter* prefers *its Evidence* before any *Collection of Teſtimonies whatſoever*; for he prefers the *Evidence of the written Word* before a *voice from Heaven*, 2 Pet. 1. 19. For we *have a more ſure Word of Propheſie, whereunto you do well that you take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the Day-Star ariſe in your hearts, knowing this firſt, that no Propheſie of the Scripture is of any private Interpretation, for the Propheſie came not at any time by the Will of Man, but holy men of God ſpake, as they were moved by the Holy Ghoſt.* To theſe, we may add St. *John* ſpeaking of it, *As what they, i. e. the Chriſtians had heard from the beginning*, 1 Joh. 2. 24. *What was the word of life*, 1 Joh. 1. 1. what *was the Truth*, 1 Joh. 1. 8. But we have a better Witneſs than all theſe, even our *Lord himſelf* promiſing his Apoſtles before he left them, that the *Spirit of Truth ſhould guide them into all Truth*, John 16. 13. *i. e.* as himſelf enlarges it, *chap.* 14. 26. ſhould *teach them all things*, and *bring all things to their remembrance, whatſoever he had ſaid unto them: And as it is in that forecited*, Joh. 16. 13. *ſhould ſhew them things to come*; which, what was it, *but to aſſure them*, that *whatſoever was needful* to be known either of the *Precepts* or *Myſteries of the Goſpel*; whatſoever for the *comfort* of the Church was needful *to be foretold*, ſhould be *thoroughly reveal'd* to them: Nothing, that was matter either *of Faith* or *Practice*, ſhould be left *to uncertainties*; the *Spirit, which was* to come down in ſo miraculous a manner, as he did on the *Apoſtles* on the *day of Pentecoſt*, would declare to them *the whole will of God*; would *not leave them as Orphans*, without ſufficient *inſtructions in the Goſpel* they *were to Preach*, without *comfort* and *aſſiſtance in* thoſe things they were *to ſuffer as Martyrs for it.*

And was not this *effectually wrought by him?* For

1. What *are the Goſpels*, but the things that *Chriſt did and taught, brought to their* Remembrance?

2. What the *Epiſtles written* by St. *Paul*, and *others of the Apoſtles*, but the *teaching them all things*, fully *informing them*, and *by them* the Church, *in all matters of Faith and good Life*, which were *leſs clearly* laid *down in the Goſpels*?

3. What the *Revelation of St. John*, with thoſe other Predictions *ſcattered abroad in the Writings of the other Apoſtles*, but the *ſhewing them things to come*? *And if ſo*: If there were ſo full a diſcovery *of Truth made to the Apoſtles*, that all that *our Lord* promiſed herein, was actually made *good to them*, whilſt *in their Miniſtry here on Earth*, and *by them* to the Church, *which is*, and can be built only upon the *Foundation of the Apoſtles and Prophets*, Jeſus *Chriſt himſelf* being the *chief corner Stone*, *Epheſ.* 2. 20. if not *only St. Peter*, 2 *Epiſt.* 3. 2. makes this *the whole* of the Chriſtian to be *mindful of the words*, which were ſpoken before by *the Holy Prophets*, and *of the Commandment of them the* Apoſtles of the Lord and *Saviour*: But St. *Jude* himſelf, (from whom the Author takes the Argument of his *Collection*, as 'tis to give Teſtimony *to the Faith once delivered to the Saints*) *v.* 17. gives *this as his weighty Caution*, that they ſhould *remember the words*, *which were ſpoken before of the Apoſtles of our Lord Jeſus Chriſt*, 'twill *leave it beyond all doubt*, what 'tis we are to underſtand by *Novelty in Faith*, viz. Whatſoever hath at any time, ſince the *Delivery of the Goſpel*, and *Sealing the Canon of Scripture*, (for 'tis *that*, as hath been ſhew'd, which muſt contain the *Faith once delivered to the Saints*) been broacht *contrary to the ſound Doctrine therein contain'd*: For 'tis not *a Day*, *or a Year*, *or an Age*, or indeed, *ever ſo many Ages*, make the difference; *that's as much a Novelty in Faith*, which any way tended to the corrupting of *it in the Apoſtles* days, as what hath ever ſince tended to the ſame, be *it* 15 *Ages* after, or *in any Age whatever* the World hath to continue.

The *Myſtery of Iniquity which did* then already work, when St. *Paul* wrote to the *Theſſalonians*, 2 *Epiſt.* 2. 7. was *a Novelty in Faith*, as well as when in all the degrees of it, it ſhould be *finiſht in the time of Anti-chriſt*: And it is but the *ſame Novelty* continued, and *improved by the Devil, and his Inſtruments*, that hath in every Age ſet up it ſelf againſt God, *v.* 4. *i. e.* How different *ſoever the ways have been*, which it hath wrought; How *various* ſoever, and *multiform the Errors*, which have been levelled againſt *Truth*, all are but the *ſeveral Heads* of the

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ſame Hydra, the ſame Monſter multiplying and increaſing againſt all *the Endeavours of* thoſe, who have at any time ſet themſelves to *reſiſt the Innovation, i.e.* To contend for the *Faith once delivered to the Saints.*

Which being obſerved with reſpect to the ſtating *what Novelty in Faith is*, 'tis to be enquired in the ſecond place,

2. Whether the Collection of the *Primitive Fathers*, giving Teſtimony to the *Faith once delivered to the Saints*, as 'tis here pretended, will juſtifie *that Society*, the Author pleads for, *from Novelty*? Now this will farther branch it ſelf into a two-fold Enquiry, *viz.*

1. How far the *Authority of the Fathers*, ſimply conſider'd, ought to obtain in *Matters of Faith*? And,

2. How far, allowing the utmoſt that can be to *their Authority*, 'twill be for *their Service*, whom they are here brought to countenance?

CHAP. II.

How far the Authority of the Fathers, ſimply conſider'd, ought to obtain in Matters of Faith?

1. AS to the *Authority of the Fathers*, ſimply conſidered, there's nothing more certain, than that *that* can obtain no farther, than what they ſpeak is agreeable to the *Faith* they are brought to atteſt. For, 'tis not to make *Faith*, or to add to the Articles of it, that they are produc'd; 'tis only to witneſs to *what was once delivered*, and if they *Speak not according to this word, it is becauſe there is no light in them*, Iſaiah 8. 20. And if ſo, 'twill be of little moment on whoſe ſide they ſpeak: I ſay not this to diſcredit thoſe *great names*, which have ſo long been renown'd in the World, let them have all that is due to men of that *Exemplary Piety* and *Abilities* they were of, but let them have *no more: No more*, then themſelves ever *pretended* to, or what in the reaſon of the thing can *belong to them*: As for the purpoſe.

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Can we imagine that they *ever pretended*, or that in Reaſon, their atteſting ought ſhould alter the nature of what they are brought to atteſt? In the particular matter in debate, will their aſſerting it make that to be *Truth*, which before was *Error*?

Will their aſſerting that the *Invocation of Saints in Heaven is profitable and convenient*?

That there's a reſpect and Veneration due to their Relicts?

Will their aſſerting that *praying for the Souls departed, is advantageous to them*, and was the *practice of the Primitive Church*?

Will their aſſerting that *in the bleſſed Sacrament* is contain'd the *true, real, ſubſtantial Body of Chriſt, the ſubſtance of the Bread and Wine being converted into the true ſubſtance of Chriſt's Body and Blood*, make all theſe things to be *ſound, and Orthodox*? if in the mean time from the *Letter of Scripture*, and the *Analogy of Faith* therein contain'd, it ſhall be made to appear that moſt of theſe things are highly *Superſtitious*, if not Idolatrous! Or to join Iſſue on ſo much of the other heads, as can concern the points of Controverſie at preſent under Debate (if at all it doth concern them)

Will their aſſerting that *Chriſt built his Church upon Peter*, &c. If that were to the *ends they pretend*, advance *Him* or *his Succeſſors* to any higher *Title*, or *Dignity*, than *Chriſt himſelf* gave *him in his Goſpel*?

Will their aſſerting that *Traditions are to be received*, &c. though all brought under that head, no way reaches the *preſent Controverſie about Traditions*?

Will their aſſerting, laſtly, that the *making the ſign of the Croſs*, the *keeping Images of Chriſt, and his Saints* was the practice *of the Primitive Church*, be a Reaſon, either *why Traditions* ſhould *be of equal* Authority with the Scripture, or the *ſign of the Croſs*, *or Images ſhould have Divine Honour* paid to them? For otherwiſe, they come not up to what is at preſent under Debate: Though had *they* ſaid all this (for I am contented he make the beſt of his Argument) what is this, or whatever elſe they would have the *Fathers ſpeak for them*, if at the ſame time they ſpeak *againſt themſelves*? *i. e. againſt* what they have deliver'd directly *contrary to it*, in any other of *their writings*; And what is much more, *againſt Chriſt*

Chriſt, i. e. either *againſt the direct Rule of Scripture*, or the purity of that *Religion* themſelves ſo Zealouſly profeſſed?

This as to *the firſt*, viz. How far the Authority of the Fathers, ſimply conſider'd, ought to obtain in matters of Faith? and that can be no farther than they *ſpeak agreeably* to that *Faith* they are *brought to atteſt*; neither *they*, nor *any men*, as *St. Paul* gives the Rule 1 *Cor.* 11. 1. being to be any farther followed, than they are the *Followers of Chriſt*.

The Author indeed ſuggeſts other Topicks, from whence their Authority may be leſſen'd, *Pref. p.* 3. in theſe words: *'Tis true, it cannot be denied, but many things in the Ancient Fathers are Obſcure; their Names have been prefixt to Books, of which they were never the Authors, Additions have been made to ſome of their Writings, beſides the divers miſtakes of Tranſcribers in the Publiſhing their Works*: To which I might add, which alone is more than all this, that Horrible abuſe of the *Indices Expurgatorii*, by which ſo many Additions, Defalcations, and alterations of all ſorts have been made in them: But this he hopes to blow away at a Breath, by telling us, *that all this and more*, (the greater their ſhame who have contributed to it, and whither they in whoſe Defence he writes, have not, let *Sixtus Quintus*, and *Clemens Octavus* their Editions of the Bible bear witneſs) *may be with Truth affirm'd of the ſacred Volume of the Bible, whoſe Authority notwithſtanding ſtands firm and unſhaken, and in ſpite of all ſuch like Objections, is the pure Fountain of Life*: But the Compariſon will very little advantage his Cauſe, till he can ſhew too.

1. That the *Divine Providence* is equally concern'd in preſerving the *Writings of the Fathers* intire, as 'tis in preſerving the *Sacred Volume of the Bible*.

2. That there is the ſame help to be had in comparing the Writings of any Father among themſelves, as there is in comparing the ſeveral parts of the Bible, as 'tis 1 *Cor.* 2. 13. *in comparing Spiritual things with Spiritual*. Or,

3. That there is the ſame *Demonſtration of the Spirit, and of Power*, going along with *the one*, as there is with *the other*; 1 Cor. 2. 4. which, with many others that might be reckon'd up, are all of them very material differences, and ſuch as will no way ſerve *to eaſe* the difficulty under which the Author labours in this matter.

But

But 'tis not my buſineſs to diſparage the ancient Fathers in what they are thus liable to be abuſed, but rather, and that I am ſure is the nearer way to Truth, to Eſtabliſh the Foundation, on which they and every wiſe Builder muſt depend for Strength and Security, and that is, as I before laid it down, as what they are produced for, is agreeable to the *Faith they are brought to aſſert.* I proceed to the ſecond Enquiry, *viz.*

2. How far, allowing the utmoſt that can be to their authority, 'twill be for their Service, whom they are here brought to countenance?

CHAP. III.

How far, allowing the utmoſt, that can be to the Authority of the Fathers, 'twill be for their Service whom they are here brought to countenance?

NOW that can be no farther than they,

1. Are a Collection of *Primitive Fathers*; for *thoſe only* they are, the Author amuſes us with.

2. Speak directly to the matters under Debate, and

3. What they ſpeak of them, is agreeable to that *Primitive Truth*, which alone can give credit to any Cauſe: And

1. That they are not a *Collection of Primitive Fathers*, needs no farther proof, than to conſult the Authors own Index, which gives us ſo many of his Authorities after the 5th Century, the time himſelf ſets in his Preface. *p.* 4. for what is to be received as *Primitive.* And it may be, there are ſome others, whoſe Judgment ought to prevail in this matter, who will not allow that ſtile to all, whom he there produces, before the firſt 500 Years of the Church: But it was neceſſary to amaſs Teſtimonies, and be they what they will, they muſt be called *Primitive*, though they come down to the 1546th Year after Chriſt;

Chriſt; an Age, in which I doubt very little either of *Primitive Truth* or *Purity* will be found amongſt them. As alſo

2. That they *Speak not directly to the matters under Debate*, will be clear, by ſtating

What the Controverſies between the *Donatiſts*, *Gnoſticks*, *Marcionites*, *Valentinians*, and the Orthodox were, with

What thoſe between *Vigilantius*, *Aerius*, *Berengarius*, the *Iconoclaſts*, and thoſe who oppoſed them were, and

What thoſe are which at preſent are between them, whom under theſe *names* he endeavours to *render odious*, and thoſe, for whom he writes: In which, at preſent I am bold to ſay the Author is not in the leaſt *Ingenuous*, and if what others have reply'd on the ſeveral Heads be not a full *ſatisfaction* in the Caſe, I dare promiſe (if it be called for, and God ſhall give me Life,) to ſhew him wherein he hath *miſtaken the true ſtate* of theſe Controverſies, and moſt injuriouſly transferred their Errors to thoſe, whom he inſinuates to be meant by ſuch fictions. And then Thirdly, Whether

3. What *the Fathers* are here produced to ſpeak *for them*, is agreeable to that *Primitive Truth*, which alone can give *credit to any cauſe*, muſt be tryed by comparing the Teſtimonies themſelves, with that which in this matter muſt be the firm, and unſhaken Rule *to them*, and us, *i e.* the *Faith it ſelf once delivered to the* Saints, as 'tis recorded, and is to be received, as Divinely *inſpired in the Holy Scripture:* For is it the *name* of the Writer, or *the Reaſon* of the thing; the *Honour* due to the perſon of any ever ſo Celebrated an Author, or the *Neceſſary, and unalterable Truths*, with *which Faith* ought to be ſupported, muſt turn the Ballance? And in this I am willing to own the Ingenuity of our Author, who tells us *pref.* p. 2. that theſe, *i e.* the Fathers, are not *ſuppos'd to have had the Aſſiſtance of the Divine Spirit*, like *the Evangeliſts*, and yet ſome of thoſe he quotes were *Popes.* (It ſeems he had forgot the Infalibility ſome aſcribe to them) and *Pref. p.* 3. that the *Authority of the Sacred Volume of the Bible ſtands firm, and unſhaken*, and is *the pure Fountain of Life*: From whence I frame this ſhort Argument, that *if the Bible be the pure Fountain of Life*, if the *Penmen* of it had the *Aſſiſtance of the Divine Spirit*, why ſhould we trouble our ſelves with *leſſer Authorities*, or why ſhould we not *prefer that Religion*, which

hath no *one point in Controverſie, with thoſe*, for whom *this Author pleads*, which is not altered by this firſt *record of Truth, before* that which is *ſo unhappy*, as to have no one point in Controverſie, which is plainly *laid down in*, or *confirmed by it*?

But notwithſtanding all this, the *Author* will ſtill have his *Collection* to be a *convincing Argument of the Doctrine of their Forefathers*; *and a Teſt whereby to examine, how far each point under Debate may be truly ſtampt with Novelty*, Pref. *p.* 4. But, ſuppoſe their *Forefathers* were in *Error*, will its being *their Doctrine* make it *Orthodox*? Or how can that be a *Teſt to examine, how far each Point under Debate may be truly ſtampt with Novelty, which it ſelf is not free from Innovation*, or at leaſt is *wreſted to prove that* (which I queſtion not will appear to be the Caſe in a very great meaſure: When the Teſtimonies here made uſe of, ſhall be more ſtrictly look't into,) to which it was in the firſt intention of the *Writers themſelves* never deſign'd?

Nor will it ſerve the turn what he goes on with *Pref. p.* 4: viz. "That to *ſuſpect them* in any of the following Points, "wherein ſo many of them agree, ſpeaking as it were with "one Mouth, to ſuſpect them in things for *which Antiquity* "never queſtion'd them; which no Church, or Prelates then "in being, or ſucceeding, ever Cenſured, or Condemn'd them; "to ſuſpect them in things, which never any Man yet in all "the intervening years has Preach't againſt, or publickly "diſown'd, but what has been branded, as an Innovator; to "ſuſpect them I ſay in theſe Points, is to proceed with Paſſi-"on, rather than Reaſon, and to paſs ſentence not according "to the merits of the thing, but as the Cauſe, and Party "require.

1. For, 'tis not the *ſpeaking of ſo many with one Mouth*, were that granted, that can exempt them *from ſuſpicion*, if *what they ſpeak* do not do it, *i. e.* If *that it ſelf*, which is the *matter in tryal*, be not agreeable to the *Faith once delivered to the Saints*. And then

2. As *to their never having been queſtion'd by Antiquity*, neither *by any Church or Prelate then in being*, 'tis ſufficient to obſerve, that many of *the Corruptions* in the Fathers (a matter very eaſie to be proved) were *foiſted* in, long after the times in which the *Authors flouriſht*, and therefore *'tis unreaſonable*, they ſhould have then

then been *called in queſtion, preach'd againſt, or publickly diſown'd:* As alſo,

3. That *de facto, the points,* which *they* are here brought to maintain, have been *Preach'd againſt,* and *publickly diſown'd,* the *Corruptions* which were *ſo foiſted* in, have been *diſcover'd and exploded,* and for their being *branded as Innovaters* who did it, 'twill very little advantage the Cauſe of them who ſo *branded them,* unleſs it ſhall appear, that what they did herein, was agreeable to that *Faith* they pretend to defend: For if all that was herein done, was but the *holding the Truth in Unrighteouſneſs,* Rom. 1. 18. a *powerful poſſeſſing* themſelves of the outward *ſhew,* and *name of Chriſtianity,* and an *uncharitable Anathematizing* all, who would not run with them, this will give them but ſmall Reaſon *to triumph in* the Caſe, unleſs it be ſo, to be Intitled to the Character *of Anti-chriſt* ; for to him it belongs *to oppoſe, and exalt himſelf above all that is called God,* 2 *Theſſal.* 2. 4. to think none equal to him, none fit to be liſten'd to, or tolerated in the Church, who cannot ſubmit all to his *Infallible Chair.* But upon the ſame account muſt *Chriſt himſelf* have been an *Innovater,* his *Apoſtles and Diſciples thus branded too,* becauſe what they taught was contrary *to them,* who were in *Moſes's Chair,* and thereby poſſeſt of the *Right to Teach,* and *Comment on the* Law ; 'tis not mens being *Cenſured* or *Perſecuted* is the Evidence of their *being Innovators,* for then what would become of the *Bleſſedneſs* our Lord declares to belong to ſuch ? *Matth.* 5. 10, 11. Nor will it on the other hand free others from the Imputation, that they are able to carry it with a high hand, to Cenſure, and Condemn all who diſſent from them, for then what would become of the *Woes our Lord* denounced too againſt *the Scribes* and Phariſees ? What of the *blot of Hypocriſie,* he ſo often charges them with ? *Matth.* 23. 13, &c.

But ſtill there's a *farther ſcruple* troubles the Author, and 'tis what I confeſs my ſelf to have had chiefly in my Eye, when I began theſe *Animadverſions :* Now thus he frames it, *Pref.* p. 4. ' Had *Chriſt or his Apoſtles foretold us of a total Eclipſe his Church* ' *was to ſuffer for a thouſand years, that the aſſiſtance of the Holy* ' *Ghoſt was to be wanting to the Faithful, their Overſeers and* ' *Prelates, from the year* 500 *to* 1500 ; *and that in all this time,* ' *there was to be neither Reaſon, nor Zeal, nor Knowledge, nor*

 ' *Conſcience,*

'Conſcience, nor care of Salvation in any of the Believers, for 'them, nor their Children, I ſhould then with eaſe begin to ſuſpect 'the Corruption both of Faith and Fathers in this miſerable time, and 'receive neither the one nor the other, but upon a good Reformation.

To which it may be replied,

1. That 'twas *not neceſſary a total Eclipſe of the Church* ſhould be foretold, *&c.* to the inferring of that *Corruption of Faith, and Fathers,* which may here be ſuppos'd.

2. That had *a total Eclipſe* obſcured the *Church,* be it ever *ſo great,* yet *an Eclipſe* doth only *hide,* not *deſtroy* the body that *ſuffers it*; that 'twas not neceſſary, that it ſhould proceed ſo far as that there ſhould be *neither Reaſon, nor Zeal, nor Knowledge, nor Conſcience, nor care of Salvation in any of the Believers for them, nor their Children*: For as *in Iſrael,* when the *Prophet* thought that he had been *left alone,* there *were ſeven thouſand* which had not bowed *to Baal,* 1 Kings 19. 18. So *here too,* how *univerſal ſoever the* Apoſtacy might ſeem, there might be ſtill left *of thoſe,* who were not revolted from the *Purity of the Goſpel,* as 'tis *Revel.* 7. 8. no fewer than *one hundred forty four thouſand Sealed.*

3. That (ſeeing he will put it upon us to make it out) a *very great Eclipſe* there was, *the Church,* at leaſt a *great part of it,* was to ſuffer. And to that I ſhall add, (that I may ſay what may ſatisfie his Curioſity in the Point)

When this was to be?

How long 'twas to continue?

How to clear up again?

Which if I ſhall be able in any degree to demonſtrate, I hope it will *open their Eyes,* who have been hitherto *in the Cloud,* and ſhew another *ſort of Evidence,* than any *Collection of Primitive Fathers,* who *themſelves were not* uncapable of being *guilty of miſtakes,* or when *they are not* ſo, may have *their Writings miſtaken,* or *miſapplied.*

I begin with the firſt of theſe, *viz.* That a very *great Eclipſe* there was, the *Church,* at leaſt *a great part of it,* was to ſuffer, and this ſhall be the Argument of the next Chapter.

CHAP.

CHAP. IV

That a very great Eclipſe *there was, the* Church, *at leaſt* a great part of it, *was to ſuffer.*

NOW this is no more than *Chriſt and his Apoſtles* have foretold: For, firſt, Doth *not our Lord himſelf* foretel, that 'tis *impoſſible but that Offences will come*, Luke 17. 1.

That there *ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhall ſhew great ſigns and wonders, inſomuch, that if it were poſſible, they ſhall deceive the very elect: Behold, I have told you before*, Matth. 24. 11, 24, 25.

And after him St. *Paul*, Acts 20. 29, 30. *For I know this, that after my departing ſhall grievous Wolves enter in among you, not ſparing the Flock.* And 1 *Tim.* 4. 1, 2, 3. *Now the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits, and Doctrines of Devils; ſpeaking lies in Hypocriſie, having their Conſcience ſeared with a hot Iron: forbidding to marry, and commanding to abſtain from meats, which God hath created to be received with thankſgiving of them which believe, and know the Truth. And again,*

2 Tim. 3. 1, 2, 3, 4, 5, *&c. This know alſo, that in the laſt days perillous times ſhall come, for men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to Parents, unthankful, unholy, without natural affection, truce-breakers, falſe-accuſers, incontinent, fierce, deſpiſers of thoſe that are good, Traytors, heady, high-minded, lovers of pleaſures more than lovers of God; having a form of Godlineſs, but denying the power thereof.* And doth not the ſame St. *Paul* tell us, 2 *Theſſal.* 2. 7. *that the myſtery of iniquity did already work, that there muſt come a falling away, and the man of ſin, the ſon of Perdition be revealed?* Doth he not (of which by and by) tell us, *what this ſhall be, and what it was that at preſent hindred?*

Thus likewiſe St. *Peter*, 2 Pet. 2. 1, 2, 3. *But there were falſe Prophets alſo among the people, even as there ſhall be falſe Teachers among you, who privily ſhall bring in damnable Hereſies,*

even

even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction: And many ſhall follow their pernicious ways, by reaſon of whom the way of Truth ſhall be evil ſpoken of: And through Covetouſneſs ſhall they, with feigned words, make merchandize of you, whoſe judgment now of a long time lingereth not, and their damnation ſlumbreth not. A farther Character of whom is given, *v.* 12, 13, 14, 15, *&c.* And

2 Pet. 3. 3. *Knowing this firſt, that there ſhall come in the laſt days Scoffers, walking after their own luſts,* &c. which St. *Jude* repeats, *v.* 18. minding them, *That the Apoſtles of our Lord Jeſus Chriſt had told them, there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts.*

And is it likely *they ſhould ſo preſerve the Teſtimony of the Ancients,* as to make them *convincing* in the chief points of Controverſie, either at preſent, or indeed almoſt in any points under debate, whoſe great ſtudy it ſhould be *to corrupt all the principles of the Chriſtian Religion, to ſeduce and deſtroy Chriſts Flock? To bring in Doctrines of Devils, and ſpeak lies in Hypocriſie?*

Is it likely they ſhould be the Inſtruments *to preſerve the word of Truth and Salvation,* who are ſo zealous to bring in *damnable Hereſies,* 2 Pet. 2. 1, 2, 3. Read over their Character again, 2 *Tim.* 3. 1, 2, 3, 4, 5, *&c.* and ſee whether that looks *like the* Character of *ſuch, who* in all Ages were to be *the Guardians* and *Champions* of Truth?

Is it probable *thoſe, who are ready to deny the Lord that bought them,* will ſtick at any thing to advance their *Covetous, Ambitious,* and *Carnal Deſigns?* No: If *ſuch* there were to come, 'tis not to be queſtion'd but they would be but indifferently zealons to *hold the Truth in Righteouſneſs*; 'tis not to be expected *the Man of Sin,* and *Son of Perdition,* ſhould ſcruple at corrupting Truth in the *Chanels,* who makes it his greateſt *gain and intereſt* to ſtop it in *the Fountain.*

So that we ſee there wants not ſufficient Prediction of a very *great Eclipſe the Church,* or *at leaſt great part of it* was to ſuffer; and that ſuch *an Eclipſe as while it laſted,* there was little hopes, of ſo preſerving *the Teſtimonies of the Ancients,* as to make them convincing in the *chief points of Controverſie at preſent,* or indeed almoſt *in any points whatever under debate.*

The next Enquiry is, when *this was to be?*

CHAP.

CHAP. V.

When this Eclipſe, which the Church, at leaſt a very great part of it was to ſuffer, was to be?

SAith St. *Paul*, 2 Theſſ. 2. 7. The *Myſtery of Iniquity doth already work.* And St. *John*, 1 Ep. 2. 18. *Little Children it is the laſt time, and as you have heard that Anti-chriſt*, ὁ Ἀντίχριστος (he that is more eminently and notoriouſly ſo) *ſhall come, even now are there many Anti-chriſts.*

It ſeems there were not wanting from the firſt beginning of Chriſtianity, who endeavoured to oppoſe *the Truth*, and draw others *from it*, as it is deſcribed, *Revel.* 12. 1, 2, 3. No *ſooner is the Woman cloathed with the Sun, travelling in Birth, and pained to be Delivered, but behold the great red Dragon ſtands before her to devour her Child, as ſoon as it was born:* Attempts there were from the *firſt birth of Chriſtianity* to deſtroy *it*; but however, it is not of thoſe we are to underſtand the forecited Predictions: No: As St. *Paul* gives the Caution, *v.* 3d & 4th. of that *ſecond Chapter of the ſecond Epiſtle to the* Theſſalonians, *there muſt come a falling away firſt*, ἡ ἀποστασία, ſome *great and notable Apoſtacy*, or *Revolt*, and *that man of ſin be revealed*, the *Son of perdition*, ὁ ἀντικείμενος, *who oppoſeth*, ſetteth himſelf as an avowed and reſtleſs Adverſary, and *exalteth himſelf above all that is called God, or that is worſhipped, ſo that he as God ſitteth in the Temple of God, ſhewing himſelf that he is God.*

And *when that was to be*, he farther declares, by ſhewing, *what it was that at preſent hindred his coming*, v. 6. *And now ye know what withholdeth, that he might be revealed in his time*; where he ſpeaks of it, as what was no *ſecret* among the *Chriſtians*, what was *ſufficiently foretold*, and *made known* to them; and then he goes on, *v.* 7, 8. *For the Myſtery of Iniquity doth already work, only he who now letteth, will let, until he be taken out of the way, and then ſhall* ὁ ἄνομος, *that wicked, lawleſs one be revealed.*

But

But ſtill this it may be is not plain enough to fix *the Epocha*, the *juſt date, and time of the Riſe of Anti-chriſt*; to conſider this therefore a little more particularly, *who was it that with-held that he might be revealed in his time? Who was it who did lett and would lett, until he were taken out of the way?* Hear St. *Chryſoſtom* on the place τὸ γὰρ τοῦ ἓν ἐστι τὸ κατέχον ἀποκαλυφθῆναι αὐτον; τέτεστι τὸ κωλύον; οἱ μὲν τὸ πνευματος τὴν χαρὶν φασίν, οἱ δὲ τὴν ῥωμαϊκὴν ἀρχήν. *What is it therefore which withholds that he ſhould be revealed,* i. e. *that hinders it? Some,* (ſaith he) *ſay it is the Grace of the Spirit; others that it is the* Roman *Empire*, οἷς ἔγωγε μάλιστα πίθεμαι, *to whom I chiefly agree.* And he gives his Reaſon: *For if,* (ſaith he) *the Apoſtle had meant the Spirit,* οὐκ ἂν εἶπεν ἀσαφῶς ἀλλὰ φανερῶς, *he would not have ſpoken obſcurely but openly, for now the Grace of the Spirit,* i. e. *his Gifts with-hold him, but he muſt have come in another manner, if he was to come when the Graces of the Spirit ſhould fail:* But becauſe, περὶ τὴν ῥωμαϊκὴς ἀρχῆς τοῦτό φησιν εἰκότως ἠνίξατο, καὶ τεώς φησὶ συνεσκιαμμένως, he ſpeaks this of the *Roman Empire, in all likelihood he ſpeaks enigmatically, and obſcurely*; becauſe, as he goes on, *he would not incur unneceſſary Enmity and unprofitable Dangers.* For if he had ſaid, *that in a ſhort time the* Roman *Empire ſhould be diſſolved, they would have buried him alive, as a moſt Peſtilent Wretch, and all the Faithful* (*or Chriſtians*) *as thoſe who were to live and War under him.* And a little after more clearly, *Only he who now letteth will lett, till he be taken out of the way,* τετέσιν ἡ ἀρχὴ ἡ ῥωμαϊκὴ ὅταν ἀρθῇ ἐκ μέσε τότε ἐκεινος ἥξει, *i. e.* when the *Roman Empire* ſhall be taken away, *then he will come,* καὶ εἰκότως, ἕως γὰρ ἂν ὁ τωῦτης ᾖ τὸ ἀρχῆς φόβος ὄδεις ταχέως ὑποδραμεῖ; And with good Reaſon, *for as long as there ſhall be the dread of this Empire, none will ſuddenly be ſubject to him,* ὅταν δὲ αὐτὴ καταλυθῇ ἐπιθήσει τῇ ἀναρχίᾳ *but when that ſhall be diſſolv'd, he will uſurp upon the occaſion of the Anarchy,* καὶ τὴν τῶν ἀνθρώπων καὶ τὴν τοῦ θεοῦ ἐπιχειρήσει ἁρπάσαι ἀρχήν, *and will attempt to ſnatch to himſelf the Power* (*the Rule, and Government, or Empire*) *both of Men and God:* ὥσπερ γὰρ αἱ πρόσθεν κατελύθησαν βασιλεῖαι, οἷον ἡ βαβυλωνίων ὑπὸ περσῶν, ἡ περσῶν ὑπὸ μακεδόνων, ἡ μακεδόνων ὑπὸ ῥωμαίων. *For as other Kingdoms were diſſolv'd before him, as that of the* Babylonians *by the* Perſians, *that of the* Perſians *by the* Macedonians, *that of the* Macedonians *by the* Romans, ὅτω καὶ αὐτὴ ὑπὸ τοῦ Ἀντιχείστε: *ſo that of the* Romans

by

by Antichriſt, to which he adds, (but of that afterwards!) κἀκεῖνος ὑπὸ τοῦ Χριστοῦ, *And he by Christ* : ἃ δὲ ταῦτα μετὰ πολλῆς τῆς σαφηνείας ὁ Δανιὴλ ἡμῖν παρεγγυᾶται θεωρῆσαι. *And this* (ſaith he) Daniel *delivers with the greateſt clearneſs*; 'tis *Dan.* 7. in his Viſion of the *four Beaſts*, where he tells us, *v.* 8. that among the *Ten Horns of the fourth Beaſt*, there was to come up *another little Horn*, (which is generally agreed to be underſtood *of Antichriſt*) *before whom there were three of the firſt Horns pluckt up by the Roots*; and behold *in this Horne were eyes like the eyes of a Man, and a Mouth ſpeaking great things*, ſee *v.* 24, 25, *ibid.*

I ſhall not heap up other Teſtimonies in this matter, *the Fathers* generally concurring in this opinion *of Antichriſt's being to* ſucceed to the *deſtruction of the* Roman *Empire*: And *Cornelius à Lapide*, in their names, makes it the common ſenſe they had of this place, *that* Nero *and the* Roman *Emperours were to with-hold, and when they were taken out of the way*, tunc revelabitur ille iniquus Antichriſtus, *then ſhould be revealed that wicked Antichriſt*, *on* 2 Theſſal. 2. 6.

Now, that we may come a little cloſer to the Matter in hand, *When was that? when was it the Roman Emperors were taken out of the way?* (For if that be made out, eſpecially ſo as to point any thing near the time he mentions, I ſuppoſe the Author will no longer look upon *thoſe* 10 *Centuries of Sleep, and Corruption in the Church* (as he phraſes it, *Pref.* p. 5.) to be no *more than a Dream of the Reporters*, but both *He and every ſerious Reader* will be awaken'd to ſee thorow his *Nubes Teſtium*, at leaſt to own that there was ſuch a *Cloudy time*, ſuch *an Eclipſe*, as his own Metaphor is, *Pref.* p. 4. *The Church was to ſuffer*; I do not ſay with him for 1000 *Years*, neither *more*, nor *leſs*, but for a *Period* in which *He* and *Thoſe* for *whom* He writes, will be equally concern'd to free themſelves from the charge of *many Novelties*). *When*, I ſay, *was it, the* Roman *Emperors were taken out of the way?* And methinks it ſhould not be difficult to anſwer the Query, eſpecially the *Holy Ghoſt* himſelf having in a manner herein expreſly directed us, 'tis in the 13th *of the Revelations*, v. 10. *He that leadeth into Captivity, ſhall go into Captivity; He that killeth with the Sword, ſhall be killed with the Sword*: And to make it the more remarkable, he calls up our Attention with that Eminent Saying of *our Lord*, ſo often made

uſe of by Him in *the Goſpel*, when He had ſome great, and notable Leſſon to recommend to his Auditors, *If any man have an Ear, let him hear, v.* 9: and cloſes it with no leſs a note of Attention in the following words, *Here is the Patience, and the Faith of the Saints.*

Now who was it, *who led into Captivity?*

Was it not the Roman *Empire,* that had enſlaved the Nations round about? Was it not the *Roman* Empire, which had ſo inſolently triumpht *over the Chriſtians*; and made them its Vaſſals?

Who was it was *the great red Dragon, having ſeven Heads, and ten Horns, which ſtood before the Woman cloathed with the Sun, which was ready to be deliver'd for to devour her Child, as ſoon as it was born?* Rev. 12. 1. 5.

Was it not the *Roman Empire, whilſt Heathen*, which by its *furious Perſecutions* endeavour'd to root out *Chriſtianity?* So that 'tis not to be doubted, *who* is here to be underſtood *by Him, that leadeth into Captivity?*

But then, How is it *He was led into Captivity?*

Conſult their *own Annals*, and you have the Anſwer: For, Was not *Rome* taken firſt *by* Alaricus *the* Goth *in the* 410*th year after Chriſt?* and again in *the year* 455 *by* Genſericus? Or,

If not the *taking of* Rome, *but the Captivity* of the Empire it ſelf be to be underſtood hereby, when could this be better verified, than, when the *Empire* was torn in pieces, and divided into *ſeveral Kingdoms,* (thoſe *ten Horns* of which both *Daniel,* and St. *John* ſpeak) *by the* Goths, Vandals, *and* Hunns? And when *happen'd that?* but in or about the ſame Period *of* 455 *or* 456?

Now then, if in either of theſe *Periods,* viz. of 410 or 455, or thereabout, we grant to be the *time,* when *He that led was taken out of the way,* it will unqueſtionably follow, that,

'Twas then that *wicked, lawleſs One was revealed:*

Then was the *Birth of Antichriſt,* i. e. *of Him*, who was more eminently to be ſo:

Then *the time* from whence in *ſuch a Latitude* may be dated that *great Eclipſe, which the Church was to ſuffer*; And beginning with either of theſe, we fall upon what, in *the Event,* will extremely well anſwer the Prediction.

For

For if we reckon from 410, then will 666 bring us to the Year 1076, which was the Fourth of *Hildebrand*, or *Gregory* the Seventh; who, as 'tis *Rev.* 13. 13. *made fire to come down from Heaven on the Earth, in the ſight of Men*, i. e. (as we ſhall afterwards ſhew it to be the ſenſe of that Phraſe) ſo openly, and ſolemnly Excommunicated the Emperor: which if conſidered in all its Circumſtances, will be but too plain a Deſcription of *that Man of Sin and Son of Perdition, who was to oppoſe and exalt Himſelf above all that is called God, or that is worſhipt; ſo that He as God ſitteth in the Temple of God, ſhewing himſelf that He is God*, 2 Theſſal. 2. 3, 4.

For what is it to *exalt Himſelf above all that is called God, and that is worſhipt*, but to aſſume to Himſelf an Authority over *thoſe Higher Powers which God hath ordained*, thoſe *Gods*, as Princes are ſtiled in Scripture, *Pſal.* 82. 1. *Joh.* 10. 34, 35?

What *as God to ſit in the Temple of God, ſhewing Himſelf that He is God?* but to take to Himſelf the Power of *Saving*, or *Damning* men, as He ſhall think fit; *to ſay that he cannot Err*, which is the Incommunicable Attribute of the divine Nature, and arrogate *the ſetting up one, and pulling down another, which can belong only to the Supreme Governour of the Univerſe?* where, not to take notice of any thing done by Him, before he was Pope, by which, as I may ſay, He ſeemed but to be preparing himſelf for the great Service he was to do the Church, when advanced to the Pontifical See, his carriage in the difference between the Emperor, and the Saxons, is what I ſhall firſt pitch on; wherein the Biſhops revolting from the Emperor fly to *Hildebrand*, preſent their Complaints againſt the Emperor; the Pope greedily embraces the Quarrel, and ſo far purſues it, as to cite the Emperor to appear at *Rome*, and in caſe of his refuſal, threatens Him Excommunication: The Emperor terrified herewith, ſends his Ambaſſadors to divert Him from his reſolution; But contrary to the Law of Nations (however *Baronius* labours to contradict this), He Impriſons his Ambaſſadors, and having almoſt deſtroyed them with Hunger, Thirſt, and Cold, ſends them out of *Rome* with the greateſt diſgrace.

Upon this, the Emperor calls a Council at *Wormes*; and in return hereof, cites *Hildebrand* to appear, imagining the Pope

to have been thereby disabled to Publish his threatned Excommunication: And having written a Letter to the Archbishop of *Cologn*, another to *Hildebrand* Himself, and a third to the Clergy and Laity of the whole *Roman* Church, and obtain'd not only of the *Germans*, but of some of the Bishops of *Italy* to concurr with Him in the Sentence against *Hildebrand*; when the Day came, that the Emperor was cited to appear, *Rulandus* a Priest of *Parma*, brings the Emperor's Letters, and without any title of Honour given him, thus bespeaks him, '*Tibi Imperator veræ Religioni addictissimus, & Sanctissimi* Italiæ, 'Galliæ, Germaniæq; *Episcopi præcipiunt, ut Te munere, quod* 'a*stu, Pecunia, gratia occupasti, abdices:* The most Religious 'Emperor, and most Holy Bishops of *Italy*, *France*, and *Germany* 'Command, that Thou abdicate thy self from that Office, 'which by Craft, Bribery, and Ambition thou hast Usurpt. *Non* 'enim *verus Pastor, neq; Pater, neq; Pontifex es; sed Fur, Lupus,* 'Latro & *Tyrannus:* For thou art not a true Pastor, nor Father, 'nor Priest, but a Thief, a Wolf, a Robber and Tyrant.

Whereupon the Pope having most bitterly inveighed against the Emperor, proceeds to Excommunicate Him; the Form in which this was done being in a peculiar Stile; I shall presume to insert it; 'Twas this which here follows.

BEate Petre *Apostolorum Princeps, inclina quæso aures tuas, & me servum tuum exaudi, quem & ab infantia educasti, & usq; ad hunc diem ab inimicorum manibus vindicasti, qui me pro mea in Te Fide oderunt, & persecuti sunt, Tu mihi testis es Optimus, & pia Jesu Christi mater, & frater tuus* Paulus, *tecum Martyrii particeps, me non sponte, sed invitum Pontificatus gubernacula susceptisse. Non quod rapinam arbitratus sim, sedem tuam legitimè conscendere: sed malebam vitam meam*

O Blessed *Peter* Prince of the Apostles, incline thine Ears, I beseech Thee, and hear me thy Servant, whom thou hast brought up from my Childhood, and to this day hast deliver'd me from the hands of my Enemies, who have hated and persecuted me for my Faith in Thee; Thou art my best Witness, and the Pious Mother of Jesus Christ, and thy Brother *Paul*, who suffered Martyrdom with Thee, that 'twas not of my own accord, but against my will, that I took

meam in Peregrinatione degere quam locum tuum pro fama & gloria tantum occupare: fateor Ego, & merito quidem, mihi, tua gratia, non meritis meis, populi Chriſtiani curam demandatam eſſe, commiſſamq; ligandi & ſolvendi poteſtatem. Hac itaq; fiducia fretus, pro dignitate & tutela Eccleſiæ tuæ ſanctæ, Omnipotentis Dei nomine, Patris, Filii, & Spiritus Sancti, & Henricum *Regem*, Henrici *quondam Imperatoris Filium, qui audacter nimium & temerariè in Eccleſiam tuam manus injecit, Imperatoria Adminiſtratione, regiaque dejicio, & Chriſtianos omnes Imperio ſubjectos juramento illo abſolvo, quo Fidem veris Regibus præſtare conſueverunt. Dignum eſt enim ut is dignitate careat, qui Majeſtatem Eccleſiæ imminuere conatur. Præterea vero monita mea, immo tua, ad ſui ipſius, populorumque ſalutem pertinentia contempſit: & ſe ab Eccleſia Dei, quam ſeditionibus peſſundare cupit, ſeparavit, eum Anathematis vinculo colligo, certo ſciens Te eſſe* Petrum, *in cujus* Petra, *ut in vero fundamento, Rex noſter Chriſtus ædificavit Eccleſiam ſuam.*

took upon me the Government of the Popedom, not that I thought it Robbery lawfully to mount thy Chair; but I had rather paſs my Life in Pilgrimage, than poſſeſs thy place only for Fame, and Glory; I confeſs, and deſervedly, that the Care of Chriſtian People was committed to me, and the Power of binding and looſing granted me by thy Grace, and not by my Merits. Relying therefore on this confidence, For the Dignity and Defence of his Holy Church, in the Name of Almighty God, the Father, Son, and Holy Ghoſt, I depoſe King *Henry*, the Son of *Henry* formerly Emperor, who too boldly, and raſhly hath laid his hands on thy Church, from the Imperial and Kingly Adminiſtration; and all Chriſtians, Subjects of the Empire I abſolve from that Oath, by which, they are uſed to bind themſelves to be faithful to true Kings. For 'tis fit that he ſhould want all Dignity, who endeavours to leſſen the Majeſty of the Church; Beſides, he hath contemned not only mine, but thine Admonitions, which pertain to his and the Peoples Salvation, and hath ſeparated himſelf from the Church of God, which he deſires to ſubvert by Seditions; therefore I bind Him with the Bond of an Anathema, aſſuredly knowing, that thou art *Peter*, on whoſe Rock, as on a true Foundation, Chriſt our King hath built his Church.

And

And what was the effect of this Excommunication? that we may ſee how *Gregory exalted himſelf above all that is called God:* 'Why, the next year, before the Sentence was to take 'effect, in the midſt of the Cold Winter, with a ſlender Train, 'the Emperor haſtens into *Italy*, (taking part of his Journey 'on Horſeback, part on Foot) to give the Pope a Meeting, 'and addreſſes to have his Excommunication taken off: The 'Pope requires He deliver up his Crown, and the Enſigns of 'Royalty, and when He came to the Caſtle, where the Pope 'was, which was at *Canuſium*, He makes him wait barefoot 'a firſt, ſecond, and third day; on the fourth day being ad-'mitted, He is at laſt abſolved on theſe Conditions, *viz.* That 'at what time, and place the Pope ſhould appoint, He ſhould 'render Himſelf, and anſwer ſuch things as ſhould be charged 'againſt Him, and as He cleared, or not cleared himſelf, He 'ſhould retain, or loſe his Kingdom: and that till the Matter 'were heard, He ſhould retain nothing of Royal Attendance, 'or Enſigns; and if reſtored, He ſhould be ſubject, and con-'formable to whatever the Pope ſhould require; and if He 'failed in any of theſe particulars, then this Abſolution to be 'void: And his acceptance of all this was to be confirmed by 'Oath: And upon his ſtay in *Italy* after this, the Pope writes 'to the Princes of *Germany*, that they would chooſe *Rodolphus* 'Duke of *Suevia* for their King; to whom He ſends a Crown 'with this Inſcription, *Petra dedit Petro, Petrus Diadema Ro-'dolpho.* The Emperor coming into *Germany* tryes to recover 'his Crown from *Rodolph*, and is a ſecond time Excommuni-'cated: The Form of which Excommunication, being much of the ſame ſtile with the former, I ſhall ask leave likewiſe to inſert; which was this.

BEate Petre *Apoſtolorum Princeps*, & *Tu* Paule *Gentium Doctor, veſtras, quæſo, aures mihi paululum præbete, meq; clementer exaudite: Nam veritatis Diſcipuli eſtis, & Amatores: quæ dicam vera ſunt: Hanc cauſam ſuſcipio veritatis gratia,*

O Bleſſed *Peter*, Prince of the Apoſtles, and Thou, O *Paul*, Doctor of the *Gentiles*, afford to me your Ears a little, I beſeech you, and mercifully hear me; For ye are the Diſciples, and Lovers of Truth, the things I ſhall ſpeak are

gratia, ut fratres mei, quorum ſalutem exopto, mihi obſequentius acquieſcant, ſciant, intelligant, quod veſtro auxilio fretus poſt Chriſtum, & Matrem ejus ſemper Virginem, flagitioſis, & iniquis reſiſto: Fidelibus autem præſto adſum, & auxilium fero. Non enim libens, & volens hanc ſedem conſcendi, ſed invitus & lachrymans, quod me indignum judicabam, qui tam in excelſo throno ſederem: Hæc autem dico, quia non Ego Vos, ſed Vos me elegiſtis, & graviſſimum pondus humeris noſtris impoſuiſtis. In me autem veſtro juſſu montem ipſum conſcendentem, clamantem, & annunciantem populis eorum ſcelera, & filiis Eccleſiæ peccata, membra Diaboli conſurrexere, & ad Sanguinem uſq; manus ſuas in me conjecere: Aſtiterunt enim Reges Terræ, & Principes ſeculi, cum his conjurarunt Eccleſiaſtici quidam, & Vulgares in Dominum, & nos Chriſtos ejus, dicentes: Dirumpamus vincula eorum & projiciamus a nobis jugum ipſorum: Hoc autem fecere, ut me vel morte vel exilio mulctarent, quorum de numero fuit Henricus, *quem Regem vocant,*

are true: This Cauſe I undertake for truth's ſake, that my Brethren, whoſe Salvation I earneſtly deſire, may be the better ſatisfied in their Obedience to me, may know, and underſtand that relying on your aſſiſtance, next unto Chriſt, and his Mother always a Virgin, I reſiſt the flagitious and unjuſt; but that to the Faithful I am always ready to give aid: For I did not by my own choice, or willingly mount this Chair, but unwillingly, and with Tears, becauſe I judged my ſelf unworthy to ſit in this high Throne: Now theſe things I ſay, becauſe I choſe not you, but ye have choſen me, and laid this moſt heavy burden on our Shoulders. However againſt me aſcending to this high Place by your Command, Proclaiming and telling their People their Wickedneſs, and the Sons of the Church their Sins, the Members of the Devil have riſen up together, and laid hands upon me to Murder me. For the Kings of the Earth ſtood up, and the Rulers of the World, and with theſe ſome of the Churchmen, and the People have conſpired together againſt the Lord, and againſt *us his Chriſts*; ſaying, Let us break their Bonds aſunder, and caſt away their yoke from us: and this they have done, that they might bring us to Death or Baniſhment; of which

number

Henricus, *inquam*, Henrici *Imperatoris filius, qui cornua & calcem contra Eccleſiam Dei ſuperbe nimium erexit, facta conjuratione cum multis Epiſcopis* Italici, Germanici, Galliciq; *nominis, cujus ſuperbiæ veſtra adhuc reſtitit Autoritas, qui fractus potius quam ad ſanitatem redactus, ad me in Ciſalpinam perveniens, abſolutionem Anathematis ſuppliciter quæſivit; Hunc Ego, quem ad pœnitentiam veniſſe credideram, in gratiam recepi: huicq; tantummodo communionem reddidi, non tamen in Regnum, e quo eum in Romana Synodo depuleram, reſtitui: nec Vectigalibus Regni, ut ad Fidem redirent, conceſſi. Hoc ideo feci, ut ſi redire in gratiam cum finitimis ſuis, quos ſemper vexaverat, differret, reddereq; tum res Eccleſiaſticas tum profanas, ex fœdere abnueret, cogi ad Officium Execrationibus, & armis poſſet. Hac opportunitate adjuti quidam* Germaniæ *Epiſcopi & Princeipes, ab hac fera Beſtia diu vexati, in locum* Henrici *ſuis Flagitiis regno cadentis, ducem ſuum* Rodulphum *deligunt: qui regia modeſtia & integritate uſus, ſtatim*

number was *Henry*, whom they call King, *Henry*, I ſay, Son of *Henry* the Emperor, who hath too proudly lift up his horn and heel againſt the Church of God, entring into Conſpiracy with many Biſhops of *Italy*, *Germany*, and *France*, whoſe Pride hitherto your Authority hath reſiſted, who being broken rather, than reſtor'd to a ſound Mind, coming to me on this ſide the *Alps*, humbly begged Abſolution from Excommunication. Him, whom, I believ'd to have come Penitent, I have receiv'd into favour, & reſtored to Him Communion, but not his Kingdom, from which I had depoſed Him in a Synod held at *Rome*; nor did I grant leave to the Tributaries of the Kingdom to return to their Fealty. This I therefore did, that if he ſhould delay to be reconciled to his Neighbours, whom He had aggriev'd, and ſhould refuſe to reſtore both their Eccleſiaſtical and Civil Rights, He might by Execrations or Cenſures, and Arms be compelled to his Duty. Being aſſiſted by this Opportunity, ſome Biſhops, and Princes of *Germany*, who had been long aggrieved by this wild Beaſt, into the place of *Henry*, who by his great wickedneſs had forfeited the Kingdom, choſe Duke *Rodulphus*, who with that modeſty, and integrity which becomes a King, forthwith ſent Meſſengers

to

tim nuncios ad me miſit, a quibus intelligerem ſe coactum regni gubernacula ſuſcipere ; non eſſe tamen adeo regnandi cupidum, ut non malit nobis, quàm regnum pollicentibus obtemperare ; futurum ſe in Dei poteſtate ſemper, ac noſtra, idq; ut arbitremur nos facturum, filios obſides pollicitus eſt. Stomachari tum Henricus *cæpit, & nos primo quidem precari, ut* Rodolphum *ab occupatione Regni execrationibus propelleremus. Dixi me velle videre, cui jus competeret, & eo miſſurum nuncios, qui rem omnem reſciſcerent, meq; deinceps judicaturum, Uter ipſorum in cauſa potior habendus eſſet. Vetuit* Henricus, *quo minus Rex a Legatis noſtris decerneretur, multoſq; tum Seculares, tum Eccleſiaſticos interfecit, Eccleſias diripuit, & profanavit, atq; hoc modo Anathematis vinculis ſeſe illigavit. Hanc ob rem fidens in Dei Judicio, & Miſericordia inq; Patrocinio beatæ Virginis, fultus etiam autoritate veſtra, ipſum* Henricum, *ejuſq; fautores, vinculo Anathematis colligo,*

to me, by whom I might underſtand that He was forced to undertake the Government of the Kingdom; but however that He was not ſo deſirous of Reigning, but that he had rather obey us, than thoſe who had promiſed the Kingdom; that He would be always in the Power of God and us, and that we might believe that He will do this, hath promiſed to give his Sons Hoſtages. At this *Henry* began to be incens'd and to beſeech us at firſt, that by * Curſings we would hinder *Rudolphus* from ſeizing the Kingdom ; I ſaid, I would ſee to whom the Right belonged, and for that Reaſon would ſend Meſſengers, who ſhould take Cognizance of the whole Affair, and would judge thereupon, whether of them had the better Cauſe ? *Henry* forbad, that our Meſſengers ſhould declare him King, and ſlew many of the Clergy and Laity, Robbed, and Profaned ſeveral Churches, and by this means bound himſelf the faſter with the Bonds of an Anathema, or Excommunication denounced againſt him. Wherefore truſting in the Judgment, and Mercy of God, and the Patronage of the Bleſſed Virgin, and ſupported alſo with your Authority, *Henry* himſelf, and his Abettors do I bind with the Bonds of an Anathema, and the ſecond time deprive him of Royal Authority, and forbid all Chriſtians, abſolved of that Oath, whereby Fealty is uſed to be Sworn to Kings, in any

* Banning.

colligo, atq; iterum Regiam poteſtatem ei adimo, interdicoq; Chriſtianis omnibus illo juramento abſolutis, quo fides Regibus dari conſuevit, ne Henrico *ulla in re obtemperent,* Rudolphum *in Regem ſuſcipiant, quem multi provinciæ principes abrogato* Henrico, *in Regem Optimum ſibi delegere. Etenim par eſt, ut ſicuti* Henricus *ob ſuperbiam & contumaciam, facultatibus ſuis privatur, ita* Rudolphus *omnibus gratus, pro ſua Pietate, & Religione, regia dignitate, & poteſtate donetur. Agite igitur Apoſtolorum Sanctiſſimi Principes, & quod dixi, veſtra autoritate interpoſita confirmate: ut omnes nunc demum intelligant, ſi poteſtis in cœlo ligare, & ſolvere; in terra quoq; imperia, regna, principatus, & quicquid habere mortales poſſunt, auferre & dare non poſſe. Si enim quæ ad Deum pertinent, judicare poteſtis, quid de his inferioribus, & profanis cenſendum eſt? Et ſi Angelos dominantes ſuperbis principibus veſtrum eſt judicare, quid in ſervos illorum vos debet facere? Ediſcant nunc Reges hujus Exemplo, & omnes ſeculi principes, quid in cœlo poſſitis: quantiq; apud Deum ſitis, ac deinceps ti-*

thing to obey *Henry*, and that they accept *Rudolphus* for King, whom many of the Princes of the Province (or Empire) rejecting *Henry*, have choſen to be their good King. For 'tis fit, that as *Henry* for his Pride and contumacy, is deprived of all his Privileges, ſo *Rudolphus*, who is acceptable to all, ſhould for his Piety and Religion be endowed with Royal Dignity and Power. Go to now therefore, ye moſt moſt Holy Princes of the Apoſtles, and what I have ſaid, interpoſe your Authority to confirm, that all men at length may underſtand whether you can bind and looſe in Heaven, and alſo on Earth are not able to take away or give Empires, Kingdoms, Principalities, or whatever elſe mortal Men can enjoy? For if ye can judge thoſe things which belong to God, what are we to think of inferiour and profane things? If it belongs to you to judge the Angels who rule over proud Princes, what doth it become you to do to their Servants? Let Kings and all the Princes of the World now learn by the Example of this [*Henry*] what your Power is in Heaven, and how great you are with God, and let them hereafter dread to contemn the Commands of Holy Church: And this Sentence forthwith execute ye on *Henry*, that all

may

meant Sanctæ Eccleſiæ mandata contemnere : Hoc autem judicium cito in Henricum *exercete ut intelligant omnes iniquitatis filium non fortuito ſed veſtra opera è regno cadere. Hoc tamen a vobis optaverim, ut Pœnitentia ductus in die judicii veſtro rogatu gratiam a Domino conſequatur.*

may know, that 'tis not by mere chance, but through your Aſſiſtance, that the Son of Iniquity hath fallen from the Kingdom: Only this I would requeſt from you, that being led to Repentance, He may through your interceſſion obtain Grace in the Day of Judgment. And now,

Whether this be not to have *a Mouth ſpeaking great things, and Blaſphemies?*

Whether this be not *to ſpeak as a Dragon*, let the World judge? Nay, I was going to ſay, the World hath already judged it: For ſo *Aventinus* tells us, *l.* 5. *p.* 352. *Annal. Boior.* that upon this, and the great outrages thereon committed by *Rudolphus* and his Adherents, moſt Men openly as well as privately began to cry out againſt ſo great a Villany, in publick to curſe *Gregory*, and wiſh all Miſchief to this *Hildebrand*; publiſhing, that 'twas out of Malice, and an intemperate luſting after Rule, that he was thus hurried on Headlong, *and declaring him to be Antichriſt.* Nay, farther yet, He hath herein judged Himſelf: For was it not hereupon that 'He under-'took to foretel that before the Feaſt of *St. Peter* (and he did 'all He could to verifie what he had foretold by tampering 'with Aſſaſſines to murder him) *Henry* ſhould die, or loſe his 'Kingdom (this He did publickly in a Sermon to the people, 'aſcending the Pulpit of St. *Peter*'s, and in his Pontifical Habit) 'adding, that He would no longer be accounted Pope, if this 'Prophecy ſhould fail: as *Benno* is cited to atteſt it, *Hiſtor. Magd. Cent.* 11. *cap.* 8. *p.* 435.

Shew any thing like this in any other Hiſtory, whether Civil or Eccleſiaſtical, beſides that of *Rome*, and we will give up the Cauſe, and allow any to be *Antichriſt*, beſides Him, whom this concerns: we will ſtrike *Hildebrand* out of the Liſt, and He ſhall not be ſo much as thought of, neither *He*, nor any of his *Proud Succeſſors, in the day when Babylon is to come into remembrance*, Rev. 16. 19.

It may ſeem a long Digreſſion what we have here run, but it being of ſo high import towards the clearing up ſo great a part of the Book of the Revelation, as what relates to Antichriſt in his *Riſe*, *Progreſs*, and *full Growth*, is, I could not well paſs by what is here ſaid of *Hildebrand*, eſpecially conſidering, How at the ſame time (that we erre no longer in the Perſon) 'tis decreed by the third *Roman* Council under Him, (*Ut* Papæ *nomen Unicum eſſet in Univerſo orbe Chriſtiano, nec liceret alicui ſeipſum, vel alium eo nomine appellare*:) that there ſhould be but one who ſhould have the Name of *POPE* in the whole Chriſtian World, and that it ſhould not be lawful for any other to call himſelf, or any one elſe by that Name: ſo then, here's *the mark of the Beaſt*, *the Name*, and *Number of his Name* all concurring in *One*, Anno 1076. For then it was, *viz.* in the ſame Council in which *Hildebrand depos'd the Emperor*, that this *Name* was thus appropriated to the *Biſhop of* Rome: As *Longus à Coriolano* relates, *p.* 317.

And 'tis very obſervable what we meet with to this purpoſe in *Aventinus*, *Annal. Boior.* l. 7. p. 420, 421. where the *Covetouſneſs*, *Luxury*, *Strife*, *Hatred*, *Envy*, *Ambition*, &c. of the Romiſh Chair is moſt highly inveighed againſt, in oppoſition to the *Humility*, *Meekneſs*, *Patience*, *Charity*, which the great Shepherd of our Souls gave as the *Rules* of his Religion, and was Himſelf the *great Pattern* of them; And in particular this *Hildebrand*, of whom we have been ſpeaking, is pitcht upon, as moſt guilty of the contrary Vices, and that under the expreſs ſtile of Antichriſt, the Perſon who there charges Him, is the Chief Prieſt of *Juvavia*, his words are, *Hildebrandus ante annos centum atque ſeptuaginta primus ſpecie Religionis Antichriſti imperii fundamenta jecit. Hoc bellum nefandum*, (ſpeaking of what oppoſition the Emperors had conſtantly found from the Popes after *Hildebrand*, ſaith he) *primus auſpicatus eſt* (viz. *Hildebrandus*), *quod per Succeſſores huc uſq; continuatur*, Hildebrand an hundred and ſeventy years ago, was the firſt, who under the ſhew of Religion, laid the Foundations of the Empire of Antichriſt; this nefarious War which hath hitherto been continued by his Succeſſors, he firſt began: 'Twere worth the while to tranſcribe the whole Speech, as 'tis there related, But I can only refer the Reader to the Author, and ſo I return

turn to our Buſineſs, which is to conſider farther, what we may ſerve our ſelves with in this Argument, from the ſecond taking of *Rome*, *Anno* 455.

And if we well weigh what then happen'd, will it not go a great way towards what we have to make out, *viz.* that before the year 500 Antichriſt was born. For,

Is it not about this time, that we find *Leo Magnus* taking to Himſelf the ſtile of *Univerſal*, or *Oecumenical Biſhop*, and behaving Himſelf (for that's the Air that runs through all his Writings) with that diſdain of all others, as to reſcind not only what other Biſhops, but what a Council had determined, (He did it in the Caſe of *Eutyches*) becauſe not firſt adviſing with Him, or ſubmitting all to his Confirmation. He that reads his *Sermons* on the Anniverſary of his *Humility*, (that's his uſual Phraſe) being advanced to the *Culmen, onus, munus Pontificis ſummi*, will ſee enough of this aſpiring humour, which likewiſe runs thorow ſeveral of his Epiſtles; and 'tis worth our enquiring thereupon, whether this may not be a fit *Epocha* from whence to date the certain Birth of *Antichriſt*? of which we ſhall have occaſion to make uſe in the following diſcourſe.

Baronius in his Annals ſeems to have ſettled this Point for us, and that not far from this very Period; For *Anno* 452. He aſſerts Him to have been veſted in the title of *Oecumenicus Epiſcopus* by the Synod of *Chalcedon*: and whereas *Gregory* afterwards ſaith, *Nullum Prædeceſſorum ſuorum eo nomine uſum eſſe*, that none of his Predeceſſors uſed that ſtile; *Ita quidem* (ſaith Baronius) *intelligendum eſt, ut nemo illorum eo titulo ex ſolenni ritu ſemper, & in omnibus uſus ſit Inſcriptionibus, vel ſub Reſcriptionibus*; it is indeed to be ſo underſtood, as that none of them did in any ſolemn manner always, and in all *Inſcriptions* or *Subſcriptions*, make uſe of it; but for the Right they had to it, He cites *Leo Epiſt.* 54. ('twas the year after the Synod of *Chalcedon*) thus ſtiling himſelf, *Leo Epiſcopus Romanæ & Univerſalis Eccleſiæ, Martiano Auguſto*: and he that ſhall read that Epiſtle, will need go no farther to look for one, who began at leaſt to exalt Himſelf, as St. *Paul* had foretold of Antichriſt, 2 *Theſſ.* 2. 4.

And much good may the ſtile do them; For 'tis that very ſtile, which *Gregory* afterward (and I hope his Authority will not be queſtion'd by them) declares to be the very Character of Antichriſt.

tichriſt. *Ego fidenter dico, quiſquis ſe univerſalem Sacerdotem vocat, vel vocari deſiderat, in Elatione ſua Antichriſtum præcurrit, quia ſuperbiendo ſe cæteris præponit*, l. 4. Epiſt. 30. I boldly ſay, whoever calls himſelf Univerſal Prieſt, or deſires to be ſo called, in his Haughtineſs is the forerunner of Antichriſt, becauſe in thus Priding it, he prefers himſelf before others. And to the ſame purpoſe may be ſeen, *l.* 4. *Ep.* 32. 38, 39. as alſo, *l.* 6. *Ep.* 2 24. 28.

So then, here are two Periods which both of them anſwer *to the letter of the Text*, viz. *He that leadeth into Captivity, ſhall go into Captivity*, &c. and may reſpectively be applied for the clearing up the matter in hand; The *firſt taking of* Rome, *Anno* 410 gives us a Date, from whence if we reckon 666, we are led to One, who hath as fairly put in for the ſtile of *Antichriſt*, had as much of the mark of the Beaſt, and the number of his Name, as whoever be the Other that can be pitcht on, to vie with him among all *the Children of Pride*: And, as for

The ſecond taking of *Rome*, Anno 455, that gives us another Date, (and that's, as I ſhall afterwards ſhew, in a manner confined to this matter,) from whence to begin the whole *Reign of Antichriſt*.

The *firſt* is a Date that ſpeaks Him not to be riſen, but riſing: As 'tis not to be expected that in a *moment of time* he ſhould leap into his Greatneſs.

The *ſecond* is a Date, that ſhews Him riſen, and beginning at leaſt to have the marks of Antichriſt upon him; like thoſe, that are ſtricken with the Plague, the Spots may be upon them, though the Diſeaſe not yet come to the heighth, nor ripen'd to all the degrees of its malignity.

And 'tis not unuſual in Scripture to predict things in *ſuch a Latitude*, as that we may be able to ſerve our ſelves with *any part* of the ſeveral Periods, whereby to reconcile *the Prediction and the Event*; We have an inſtance of this *Dan.*12. *v.*11,12: *And from the time that the daily Sacrifice ſhall be taken away, and the Abomination that maketh deſolate ſet up, there ſhall be a thouſand two hundred and ninety days; Bleſſed is he, that waiteth and cometh to the thouſand three hundred and five and thirty days.*

In the ſixth Verſe, the Queſtion had been put concerning the

the Events which had been there foretold, viz. *How long ſhall it be to the end of theſe Wonders?* And the Anſwer given *by the man clothed in linnen, was, that it ſhould be for a time, times, and an half*, this was the certain time (for 'tis confirm'd by a moſt ſolemn Oath) *for him*, of whom the *Holy Ghoſt* had been ſpeaking, *ch.* 11. 31. *to accompliſh to ſcatter the power of the holy people*: But *Daniel* is ſtill in a doubt, and profeſſes himſelf not *to underſtand this, when he heard it*, and therefore he puts the Queſtion again, *v.* 8. *O my Lord, what ſhall be the end of theſe things?* To which the return is, *v.* 11. And *from the time that the daily Sacrifice ſhall be taken away, and the Abomination that maketh deſolate ſet up, there ſhall be a thouſand two hundred and ninety days. Bleſſed is he that waiteth, and cometh to the thouſand three hundred and five and thirty days.*

Now what is the reaſon of this difference in the reply? To me it ſeems to be this; the former queſtion is put by one Angel to another, who were no ways concerned *in haſtening* or *deferring the* event, and therefore the *certain* time in Gods Kalender is there prefixt. The *latter queſtion* is put by *Daniel* in behalf of the Church, to whom good things are promis'd, and Evils threatned under the conditions and meaſures of God's dealing with his people; *i. e.* ſo as to take effect according to the *Repentance*, or *Impenitency* of thoſe therein concern'd; according too, *to the ſeveral* degrees by which great Events are to be accompliſh'd, that ſo *the Faith and patience of the Saints* may be accordingly (as I may ſay) *working with Providence, and preparing them* for what in his Wiſe Councils, an Allſeeing God hath ſo ſuited to that variety there is in humane affairs; and therefore not without a *latitude* for their *beginning* or *ending*: *And ſo the Rule is*, Habakkuk 2. 3. *For the Viſion is for an appointed time, but at the end it ſhall ſpeak, and not lie, though it tarry, wait for it, becauſe it will ſurely come, it will not tarry.*

But then, *if Antichriſt were come before the* 500*th year of Chriſt*, what was there did then appear in the World, which could in any ſort anſwer the black Character the Apoſtle gives of *him*, 2 *Theſſ.* 2. v. 4, 8,9,10? To this, I anſwer, That as the Apoſtle tells them, to whom he there writes, *That the Myſtery of Iniquity already works*, there is no doubt, but

but that he *was born*: (This Myſtery had not been ſo *long conceiving* to *bring forth Nothing*) however he had not then attain'd the *mature age* of *this Man of Sin, and Son of Perdition.*

And there will be little reaſon to think otherwiſe, if we conſider, that agreeable to the three Names, by which *the Holy Ghoſt* ſets out the *Reign of Antichriſt*, I mean of *Sodom*, Revel. 11. 4. of *Egypt*, Revel. 11. 8. and of *Babylon*, Revel. 17. 5. the firſt to ſignifie *that Corruption of Manners*, the ſecond *that Tyranny*, the third that *Superſtition and Idolatry*, which was then to obtain; there was ſomething of all theſe to make out that *Apoſtaſie*, or *falling away*, which was to precede his coming.

And here not to lead the *Author* beyond his own *Collection of Primitive Fathers*, I could ſhew him *St. Auguſtin*, *St. Hierome*, *St. Chryſoſtome*, with *many others*, giving Teſtimony in this matter, in their ſeveral *Invectives againſt thoſe Enormities*, which were ſo predominant among the *Clergy*, with thoſe *many burdenſom Rites and Ceremonies*, which were introduced, with the *Adoration* and *Interceſſion of Saints*, and the like, ſufficient to diſcredit the *Purity of the Church*; and at leaſt, Evidence that *Antichriſt* was at hand.

I could ſhew, where *St. Hierome* gives *Rome* no other Name than that of *Babylon*, and reproves her for the ſins of *Sodom*, viz. *Pride, Fullneſs of Bread, and abundance of Idleneſs*, and a *refuſing to ſtrengthen the hand of the poor and needy*, Ezek. 16. 49. and ſome degree, at leaſt, of an *Egyptian Tyranny*, (what hath been already obſerv'd of *Leo Magnus*, will go a great way in the proof hereof) *in that high hand*, with which ſhe began then to carry things *in the Church.*

How far they were gone in *Superſtition and Idolatry*, *Theodoret*, whom the Author ſo often appeals to *in his Collection*, will ſufficiently inform us, in *his eighth book de Græc. Affect. Curat.* where 'tis his profeſt buſineſs to invite the *Heathens* to change the *worſhip of their Pagan Heroes, and Deified Perſons*, into that *of the Martyrs.*

To this I might add the Teſtimony of *Lactantius*, *Antonius Eremita*, *Hilarius* and *Epiphanius*, with *Salvian*, and many others: For 'tis no difficulty to make good the Charge.

Only

Only the *advantage* the Author hopes for from it, is, That it being *ſo early, may juſtifie him* in urging this it ſelf as *matter of Antiquity*; the *Uſe* we make of it, is to ſatisfie Him, that theſe *Errors, and Enormities* did ſo ſoon obtain, not that becauſe *they ſo ſoon obtain'd*, they were therefore the more *juſtifiable.*

So then, there's no queſtion, but *Antichriſt* was *then born*, though not arrived *to the adult, and mature age* of the *Man of Sin*:

For that, as we before obſerv'd, was to be reckon'd from another *Epocha*, viz. That of the firſt *taking of* Rome, *Anno* 410. And but reaſonable it ſhould be ſo, *He, who let, being to be taken out of the way*, 2 Theſſ. 2. 7. before the *other Beaſt* (as He is ſtiled *Revel.* 13. 10.) *could come up out of the Earth*: For, 'twas the Anarchy, as St. *Chryſoſtom* expreſſes it, that ſhould make way for his Uſurpation, as *de facto* it did, the Biſhop of *Rome* ſtill holding his own, and indeed gaining by the common Calamity;

Nor is there any thing, which the Holy Ghoſt himſelf hath more clearly pointed out, then this very *Epocha*: For what are thoſe reflections, I took notice of before, viz. *If any man have an Ear, let him hear*, Revel. 13. 9. and, in the cloſe of the *tenth* verſe, *Here is the Patience, and the Faith of the Saints*, which ſets *the Period* to the *Roman Empire*, and the *Sufferings of the Chriſtians* under *it*, but *to quicken* our attention, as to what is thereby immediately uſher'd in, *ſo to lead us* on to a more ſtrict Obſervation of what follows? which being the Deſcription *of Antichriſt, that other Beaſt*, which was to grow up upon the *Ruins of the Roman Empire*, and being in effect the ſame, with what is foretold of him in that forementiond 2 *Theſſ.* 2. 7, 8. cannot (eſpecially the *Holy Ghoſt* again pointing to it, *v.* 18. in theſe words, *Here is Wiſdom,*) but guide us to ſome *notable Epocha* of his Reign to be calculated from thence:

And what was that, but the very time, when He ſhould, (as St. *Paul* had foretold, and I have before taken notice of) *exalt himſelf above all that is called God, or that is worſhipt* (πᾶν σέβασμα) the very ſtile of the *Roman* Emperors) *ſo that He, as God, ſitteth in the Temple of God, ſhewing Himſelf, that*

He is God; which how, eminently He did it, *Anno* 1076. hath been already ſhew'd.

But 'tis *his Birth*, not *his mature Age* we are now ſpeaking of; And there's another note of Direction the Holy Ghoſt hath ſupplied us with, *Revel.* 17. 12. which in a manner confines it to the very Period of 455. or the ſecond taking of *Rome*; 'tis that *of the ten Horns*, or *ten Kings*, which when St. *John* wrote, *had receiv'd no Kingdom, but were to receive their Power one hour with the Beaſt*; *They and He* to commence their Reign *at the ſame time*, and to have the *ſame continuance, and Duration with one another.*

And now to ſettle the Synchroniſm, when was it, they, who where thus to be contemporary with the Beaſt receiv'd their Kingdom? Was it not in or about 455 or 456, which immediarely ſucceeded the ſecond taking of *Rome* by *Genſericus*, that the Diviſion of the Empire was made into ſo many ſeveral Kingdoms?

And whereas *theſe ten Horns* or *ten Kings* are ſaid *Rev.* 17. 13. to *have one mind*, *and to give their Power*, *and ſtrength unto the Beaſt*, What is that, but a *Confirmation of the means* whereby *Antichriſt* ſhould arrive at the heighth of his *Uſurpation*, exerciſing, as 'tis *Revel.* 13. 12. all the Power *of the firſt Beaſt* before Him, and cauſing the *Earth*, and *them which dwell therein to worſhip the firſt Beaſt*, *whoſe deadly wound was healed*; i. e. Princes and People to pay their Homage which was due to the *firſt Beaſt*, viz. *the Emperor, to Himſelf*? in whom, as to the continuing the ſame *Soveraign Power*, which before was in the *Emperors*, though under another *ſlow name*, *the deadly wound*, i. e. *the blow given by the* Goths, Vandals *and* Hunns *to the Roman Empire*, *was healed*: [not but that there is another ſenſe in which this may be underſtood, of which afterwards.]

And to ſhew how 'twas He gain'd this, it follows, *v.* 13. And *He doth great wonders*, *ſo that He maketh fire to come down from Heaven on the Earth in the ſight of Men*; which what can that relate to, but to that *forementioned Excommunication* thundred out againſt *the Emperor*, called *Fire* from *Heaven*, becauſe 'twas from the *Church*, or under the pretence of that *Spiritual Power* therein lodged, called *Heaven* in this Book, *this Fire* proceeded?

ceeded? and on the *Emperor*, called *Earth*, becauſe of that *Earthly* or Secular Power committed to him it *came down?*

And having advanced ſo far, which, as I likewiſe have before remarkt, falls in with the *Year* 666. it follows, *v.* 14: And deceiveth them that *dwell on the Earth*, i. e. the Inhabitants of the *Roman Empire*, by *the means of thoſe Miracles which He had power to do in the ſight of the Beaſt, ſaying to them that dwell on the Earth, that they ſhould make an Image to the Beaſt, which had the wound by a Sword, and did live*, i. e. having thus prevail'd againſt *the Beaſt*, the *Roman Empire*, He ſets up a *Power* like it in *Himſelf*, making the People (who were thus deceived by the means of *thoſe Miracles* which He had power to do in *the ſight of the Beaſt*, thoſe *Excommunications*, and *other Methods*, I mean, by which He had ſo much leſſen'd his *Soverainty*) to aſſiſt in ſetting up his Image, in *that ſhew*, or rather *real repreſentation* of Soverain Power, He had transferred to Himſelf.

Whereupon 'tis added *v.* 15. that He had power to *give life unto the Beaſt*, *Breath* ſaith the *Margin* of the Engliſh, πνεῦμα, ſaith the Original, a *Spirit*, or *Spiritual Being* unto the *Image of the Beaſt*, (For 'tis *by Spiritual*, or *Eccleſiaſtical Cenſures* the Beaſt thus recover'd exerciſes his Juriſdiction) *that the Image of the Beaſt ſhould both ſpeak* (as He doth with a Witneſs in theſe *Anathema's*, *Thunderbolts of Excommunications*, as they are called, *or Fire from Heaven*) *and cauſe that as many, as would not Worſhip the Image of the Beaſt, ſhould be killed*; which *de facto* happen'd in *the Perſecutions* rais'd on thoſe, who could not ſubmit to *the Novelties introduced: And He cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a mark in their Right hand, or in their Foreheads, and that no man might buy, or ſell, ſave He that had the mark, or the name of the Beaſt, or the number of his name*; None to hope for any *Preferment in the Church*, no, nor yet for any *Temporal Advantage*; to be ſo much as permitted the benefit of *common Traffick, and Commerce*, that did not by receiving *his mark either in hand, or forehead*, by his *having the name of the Beaſt*, profeſs himſelf entirely to *be his*, (For that is done *by receiving a name* from any other) *or the Number of his name*, i. e. after ſuch *a time* at leaſt that *the Beaſt* ſhould have attain'd *ſuch a Number*, wholly

reſign to His Will; which Number is ſet down in the next Verſe, and a Note prefixt to ſhew that 'twill concern us to know, when He arriv'd at this uſurpt Power, which the *Holy Ghoſt* had been deſcribing: And that, as I before obſerved, muſt be, by looking back to the *taking of* Rome, *Anno* 410, and from thence reckoning *to* 1076 the very point, when as it hath been ſaid, *Fire came down from Heaven* on *the Earth* in the ſight of Men, i. e. *Gregory* the 7th, who preſided in *the Church*, or *Heaven* thundred out *his Excommunication*, on the *Earth* or *the Emperor*, and that in the moſt *publick and ſolemn manner*, i.e. *in the ſight of men.*

I could not well ſay leſs, than I have on theſe Points, and being by the diſcourſe brought again to mention this *great Epocha* in *the Reign* of Antichriſt, I cannot but take notice, that as the *Holy Ghoſt* here ſo manifeſtly directs us to it, ſo *other Writers*, and *among them* Baronius, (however in the dark as to this light that is here given us in it,) are not ſparing to talk of the *Power*, and *Prevalency of Antichriſt* about this time: The place in *Baronius*, is *Anno* 1106: Quod vero pertinet *ad Antichriſtum, fuit quidem Opinio non vulgarium Virorum eum hoc fore ſæculo revelandum, & inter alios Norberti, viri temporis hujus fama Celeberrimi, à quo id ſe audiviſſe teſtatur S.* Bernardus, *Epiſtolâ ad* Gaufredum *Carnotenſem Epiſcopum.* The Report was ſo ſtrong, that *Paſchalis* ſtopt his Journey upon it, ſaith *Baronius*, ibid. *Paſchalis Papa rogatus à Conventu Moguntino in Galliam Ciſalpinam properare, itineri ſe committens, ob ſparſam famam de proximo Antichriſti Adventu, Florentiæ ſubſtitit.* And before *Anno Chriſti nongentiſimo, Indictione tertia, novum inchoatur ſæculum, quod ſui Aſperitate, ac boni ſterilitate ferreum, maliq; exundantis deformitate plumbeum, atq; inopia Scriptorum appellari conſuevit Obſcurum:* And again 1001. *Anno Chriſti milleſimo primo, quo novum ſæculum inchoatum eſt*, &c. 'Twas the Opinion of ſome, that *Antichriſtus adveniret, & non longo poſt tempore Univerſale Judicium ſuccederet*, and He ſaith, the *many Prodigies* which happen'd the year before ſeemed to foretel it; and then, which I rather take notice of, adds, *Sed & ad iſta credenda de Adventu Antichriſti, & Fine mundi, ſatis eſſe videbantur Romanæ Eccleſiæ tot ſæpe iterata naufragia; necnon Corruptio morum, quam magnam valde in hoc tempore fuiſſe in hominibus, præſertim Eccleſiaſticis,* Glaber

ea

ea videns deplorat : Inſuper & quod ferreum hoc Sæculum ob malorum excreſcentiam, Auctore Ditmaro & diceretur, & revera eſſet ; quod videlicet, ut ait Glaber, *deficeret Religioſitas Pontificum, & marceſceret diſtrictio regularis Abbatum, ſimulq; Monaſterialis Diſciplinæ vigor tepeſceret, ac per illorum Exempla cætera plebs Mandatorum Dei prævaricatrix exiſteret.* And if (not to depart from the Explication that is before given of thoſe words in *Rev.* 13. 13. But only farther to illuſtrate the matter in hand,) we may underſtand the coming down *of Fire from Heaven on the Earth in the ſight of men,* in the ſenſe our Lord ſpeaks, *Luke* 12. 49. of his *coming to ſend fire on the Earth,* never *was any Age* in which it was *ſo much kindled, no time,* wherein what by the *intemperate Heats between the Popes* themſelves, as well as *between them, and the Emperors,* the World was in *a greater Flame.*

And if thoſe of the Romiſh Church will give others leave to ſpeak after them in this cauſe, can there be any more memorable teſtimony than what we find to this purpoſe, *p.* 71. *De l'Hiſtoire generale des Egliſes Vaudoiſes?* &c. the Title of the Chapter is, *Eſchantillon de la Doctrine des Vaudois expliquant, leur Sentiment touchant l'Antichriſt,* 'twas in the year 1120 that what is there quoted was firſt Publiſh'd, the Learned *Mede* mentions the MS. under this title, *Qual Coſa ſia l'Antichriſt, en datte del An Mille cent & vigint, unà cum Symbolo tali, ſicut fumus præcedit ignem, ſic & gloriam Chriſti tentatio Antichriſti* : And then goes on to give a brief Extract of it in theſe words, *viz.*

'In this Book the Faithful are admoniſh't, that *that great* '*Antichriſt* was already come, that 'twas in vain now to 'expect him any longer, that by the *Permiſſion of God* He was 'grown up to full maturity :

'That the preſent State of Eccleſiaſtical Affairs, conſiſted 'in the Government of *falſe Prophets*, and *Miniſters of Lyes*, 'together with the People ſubjected to it's Error :

'That thoſe who are armed *with both Powers*, and are fur'niſht with all other Helps to found Error, and propagate it 'abroad, under the ſpecious Title of the Spouſe of Chriſt, 'and the vizard of Chriſtian Worſhip and Holineſs, with their 'fraudulent Errors, and damnable Doctrines oppoſe the way 'of Salvation by Chriſt revealed to the World, derogate from

'Chriſt's

'Chriſt's Merits, and the Grace, and Office of a Mediator, 'aſcribing to themſelves, to Creatures and the Works of Men, 'what things are due only to God, and Chriſt, worſhipping 'Saints of both Sexes, as if they were Deities, and giving Di-'vine Veneration to Relicks, and Images, Adoring the Eucha-'riſt for God, and Chriſt Jeſus himſelf: In a word, under the 'title of Chriſtianity, they do in reality practice Idolatry: 'Laſtly, they rage with Hatred and Perſecutions againſt thoſe 'who love God, and are the true Members of Chriſt:

'That this *State of Men* (not one *ſingle* man) *is Antichriſt*, 'The *Whore of Babylon*, the 4th Beaſt of *Daniel* (namely in his 'laſt ſtate *as 'tis ſaid*) that *Man of Sin*, and *Son of Perdition*, 'who is extolled above every God, ſo that He ſits in the *Tem-'ple of God*, i. e. in *the Church*, ſhewing Himſelf as if *he were 'God*: Who is now come in all manner of Deceivableneſs, and 'lyes in them that periſh:

'Wherefore that they ought, as God commanded, both 'inwardly and outwardly to depart *from this Myſtery of Ini-'quity*, and to exhort all to whom the great, and good God 'hath revealed the ſame Truth, to do the ſame that they do, 'that they would joyn themſelves to the *Holy City* Jeruſalem, 'to the Truth of Chriſt, and *his little Spouſe*:

'To which purpoſe they now make known to the world, 'what manner *of Society* theirs is, and what cauſes they have 'of departing.

This is the ſum of that Writing, which by the Providence of God the Remainders of the *Waldenſes*, who Inhabit the *Alps*, have preſerved to our times, from whom *Joannes Paulus Perrin* having received the Ancient Manuſcript of it, hath publiſht it in Print in his Hiſtory of the *Waldenſes* and *Albigenſes*, by him written in French: See his firſt Book, Chapter the 7th and Third Part, which treats of the Doctrine, and Diſcipline of the *Waldenſes*: The whole MS. for its Curioſity is ſuch, that for the Satisfaction of them who underſtand any thing of the ſtile in which 'tis written, or are willing to take it in the French Tranſlation, I ſhall not ſcruple to inſert it here, at large, in the ſame manner as I find it in the fore-mention'd *L'Hiſtoire generale des Egliſes Vaudoiſes ou des Egliſes des Vallees de Piemont par Jean Leger, Paſteur & Moderateur des Egliſes des Vallees.*

Ce

Ce livre eſt datté de l'an 1120. Voicy le titre qu'il y met devant le traité de l'Anti-Chriſt.

En ayma lo fum vay derant lo fuoc, la battailla derant la victoria, en ayma la tentation de l'Ante-Chriſt derant la gloria. C'eſt à dire, comme le fumée va devant le feu, le combat devant la victoire, ainſi la tentation de l'Anti-Chriſt va devant la gloire. Et puis il ſuit de la ſorte.

Ante-Chriſt ès falſetà de damnation æterna cuberta de ſpecie de la Veritè, e de la Juſtitia de Chriſt, e de la ſoa Spoſa: contrapauſà à meſeime la via de Veritè, de Juſtitia, de Fè, d'Eſperanza, de Caritè, e à la vita moral, e à la veritè miniſterial de la Gleiſa, meniſtrà per li fals Apoſtols, e defendua opinioſament de l'un e de l'autre bras: ô Anti-Chriſt ès engan reſcondù de la veritè de ſalù de coſas ſubſtantials, e miniſterials, ô ès frauduleuſa contrarietà de Chriſt & de la ſoa Spoſa, e à un chaſcun membre fidel. Et enaymi, non ès alcuna ſpecial perſona ordena en alcun grà, o uffici, o meneſtier, e aizò regardant univerſalment. Ma meſeima la falſetà, pauſà contra la veritè quilli ſe cuebre, e ſe orna de belleza, e de pietà, de fora de la Gleiſa de Chriſt, enaima de Chriſt, enaima de Nom, de Officies, de Scripturas, e de Sacramens, e de motas autras coſas. La Iniquità d'aqueſta maniera com li ſeo Miniſtre majors, e menors, cum li ſeguent ley

L'Anti-Chriſt eſt fauſſeté de damnation eternelle, couverte de l'apparence de la Verité, & de la juſtice de Chriſt, & de ſon Epouſe : oppoſé à la méme voye de Verité, de Juſtice, de Foy, d'Eſperance, de Charité, & à la vie morale, & à la verité miniſteriele de l'Egliſe, adminiſtrée par les faux Apôtres, & deffenduë opiniaſtrément par l'un & l'autre bras : ou bien l'Anti-Chriſt eſt tromperie, laquelle cache la verité du ſalut des choſes ſubſtantielles & miniſterielles : ou bien c'eſt une frauduleuſe contrarieté à Chriſt & à ſon Epouſe, & a châque membre fidele. Et par ainſi ce n'eſt point aucune ſpeciale perſonne ordonnée en aucun degré, ou office, ou miniſtere, cecy eſt conſideré univerſellement. Mais c'eſt la fauſſeté méme oppoſée à la verité, qui ſe couvre & s'orne de beauté, & de pieté, hors de l'Egliſe de Chriſt, comme des Noms, des Offices, des Ecritures, & des

Que c'eſt que l'Anti Chriſt.

Non une perſonne particuliere.

de maluàs cor e cec, aital congregation enſemp preſa ès appellà Anti-Chriſti, *o* Babylonia, *o* quarta Beſtia, *o* Meretrix, *o* home de peccà, Filli de perdition.

Ses Noms.

Et dè ſes Miniſtres.

Li ſeos Miniſtres ſon appellà fals Prophetas, Maiſtres meſongers, Miniſtres de tenebras, Sperit d'error, meretrix Apocalyptica, maire de fornication, niolas ſenza aigua, arbres auctomnals morts & arancàs per doas vez, undas del crudel mar, errans, Balaamitiens, e Giſſiptiens.

Pourquoy dit Anti-Chriſt.

Sa Livre.

El ès dit Anti-Chriſt, emperço ca cubert o ornà ſot ſpecie de Chriſt, e de la Gleiſa, e de li ſeo fidel membre, contrarià à la ſalù faita per Chriſt, e aminiſtrà veramènt en la Gleiſa de Chriſt; e participà de li fidel per Fè, per Eſperança, e per Charità: en liqual modo el contraria per ſapientia del mond, per falſas Religions, e per enfeinta bontà, per podeſta ſpiritual, per tyrannita ſecular, per rigueſſas, honors de degnetàs, per delicanças e per deleit del mond, e contrarià per aqueſti modi.

Quant manifeſté.

Per aizò ſta manifeſt à un chaſcun que per neun l'Ante-Chriſt non po eſſer, compli, ni venir, ſinon quant aqueſtas

des Sacremens, & de pleuſieurs autres choſes : l'Iniquité laquelle eſt de cette maniere, avec tous ſes Miniſtres grans & petis, avec tous ceux qui les inſuivent de mauvais cœur, & aveugle, telle congregation priſe enſemble eſt appellée *Anti-Chriſt*, ou *Babylone*, ou *quatriéme Bête*, ou *Paillarde*, ou *homme de peché, Fils de perdition.*

Ses Miniſtres ſont appellez *faux Prophetes, Maîtres menſongers, Miniſtres de tenebres, Eſprit d'erreur, paillarde Apocalyptique, Mere de fornication, nuées ſans eau, arbres automnals morts & arrachez par deux fois, ondes de la cruelle mer, étoiles errantes, Balaamites, & Egyptiens.*

Il eſt dit Anti-Chriſt, pour ce que couvert & orné de la Livre de Chriſt, & de ſon Egliſe, & de ſes fideles menbres, il contrarie au ſalut fait par Chriſt, & adminiſtré vrayement en l'Egliſe de Chriſt, auquel participent les fideles par Foy, par Eſperance, & par charité : en telle maniere contrarie-il par la ſapience du monde, par fauſe Religion, & par bonté ſimulée, par puiſſance ſpirituelle, par tyrannie ſeculiere, par richeſſes, honneurs, & dignités, par delicateſſes & les delices du monde.

Et pourtant qu'il ſoit manifeſté à un châcun que l'Anti-Chriſt

ſtas coſas nommàs foron conjointas enſemp per far parfect hypocrita e falſetà, zò ès cum li Savi del mond, Religios, Phariſios, Miniſtres, Doctors, la poteſtà ſecular cum lo poble del mond foron enſemp conjoint. Adonca feron l'home de peccà enſemp e d'error entier. Car al temp de li Apoſtol, ja ſia zo que l'Ante-Chriſt era ja conceopù, macar eſſent enfant, mancava de li debit membre interiors e exteriors. Emperzò, el ſe conoiſſia, a ſe deſtruia, e ſe excommunicava plus legieramment enaima roſtic e groſſier, el era fait mut : Car èl manquè de ſapientia rational, ſenſativa, definitiva, car el manquè de li ſols Miniſtres ſenza veritè, e de li ſtatut humans, manquè de li religiòs de fora. Emperzò el era vengu en l'error e al pecca, ma non hac cum liqual èl poguès cubrir la ſozura o vergongna de las errors o del pecca, cum èl manquè de riquezas e de dotations, non poc conduire alcun Miniſtre per ſi, ni non poc multiplicar, conſervar, defendre lor : car el manquè de poiſſanza o poeſta ſecular, el non poc forçar, o coſtreigner neun de la veritè à la falſetà. Car el manquè de mot, el non poc ſcozar ni eſcandalizar neun per li ſeo ſoleniament. Et enaima

Chriſt ne peut venir en faſſon quelconque ſinon que toutes ces choſes cy-deſſus mentionées ſoient conjointes enſemble, pour faire une parfaite hypocriſie & fauſſeté, ſavoir eſt avec les Sages du monde, les Religieux, Phariſiens, Miniſtres, Docteurs, la puiſſance ſeculiere avec le peuple du Monde, joint enſemble. Ainſi tous enſemble ont fait l'homme de peché & d'erreur tout entier. Car encore que l'Antichriſt fuſt déja conceu au tems des Apôtres, parce qu'il eſtoit encor comme en enfance, il luy defalloit des membres interieurs & exterieurs. Et pourtant on le connoiſſoit, & le diſtruiſoit & excommunioit plus aiſément comme eſtant plus ruſtique & groſſier, il eſtoit devenu muet. Car il n'avoit la ſapience, ni la raiſon pour l'excuſer, pour definir & prononcer Sentence. Il n'avoit point encor des Miniſtres ſans verité, & les traditions humaines defailloient, & au dehors il n'avoit point de Religieux. Et pourtant il eſtoit tombé en l'erreur & au peché, mais il n'avoit point de quoy pouvoir couvrir ſa vilenie ou vergonge des erreurs ou du peché, n'ayant point de richeſſes ni de dotations, il ne pût lors attirer à ſoy aucun Miniſtre pour ſon ſervice, & ne

ma eſſent trop tenre e frevol non poc obtenir en la Gleiſa. Ma creiſſent en li ſeo membres, zo ès en li Miniſtre cec e hypocrit, e de li ſois del mond, e el meſeime creiſec entro à Baron parfait en plenetà daità, zo ès cum li ſpirituals e ſeculars, e li amadors del mond, cec en la Fè, ſon multiplica en la Gleiſa com tota poeſtà eſſent mals. Volent eſſer orà e honrà en la coſas ſpirituals, e cubrir la ſoa propria mageſtà, malitia, e peccàs, a abuzà de Sains e Phariſios, à aizò, enaima ès dit de ſobre : Car maxima iniquità ès cubrir e ornar la iniquità dignà de excommunication, & volèr eſſer per aizò que non ès donà à l'home, ma conven al ſol Dio, e à Jeſus Chriſt tant come Mediator. Oſtar aqueſtas coſas à Dio fraudulentament per rapina, e traportar ſobre ſi e las ſoas obras, ès viſt eſſer maxima felonia, enaimi regenerar, perdonnar li pecca, diſtribuir las gracias del Sanct Eſperit, confeitar Chriſt, e enaimi de las autras. E cubrir ſe en totas aqueſtas coſas de mantel d'authoritè, e de forma de parolas, e enganàr per aqueſtas coſas lo poble roſtic, ſeguènt lo mond

Qu'il ravit à Chriſt l'honneur qui luy appartient.

pût multiplier, conſerver, ni deffendre les ſiens : car il eſtoit deſtitué de puiſſance ou pouvoir ſeculier, & ne pût forcer ni contraindre aucun de la verité à la fauſſeté. Et d'autant que pluſieurs choſes luy manquoient, il ne pouvoit ſouiller ni ſcandaliſer aucun par ſes tromperies, & par ainſi eſtant encor tendre & foible, il ne pût obtenir place en l'Egliſe. Mais croiſſant en ſes membres, ſavoir eſt en ſes Miniſtres aveugles, & hypocrites, & en ſujets du monde, il eſt crû juſqu'à l'homme parfait, en plenitude d'âge, aſſavoir lors que les amateurs du monde, ſpirituels & ſeculiers, aveugles en la Foy, ſe ſont multipliez en l'Egliſe avec toute puiſſance. Eux eſtans mauvais, voulans eſtre priez, & honorez aux choſes ſpirituelles, ils ont couvert leur propre majeſté, malice, & pechez, ſe ſervans des Sages du Monde, à cet effet, & des Phariſiens, comme il a eſté dit cy-deſſus. Or c'eſt une grande méchanceté decouvrir & ornir l'iniquité digne d'excommunication, & de ſe vouloir établir par le moyen de ce qui ne peut eſtre ottroyé à l'homme, ains convient au ſeul Dieu, & à Jeſus Chriſt entant que Mediateur. Oſter ces choſes à Dieu frauduleuſement & par rapine, &

les

eu aqueſtas coſas que ſon del mond, e de departir de Dio, e de la vera Fè, de la reformation del Sanct Eſperit' dèpartir de la vera penitentia, de la perſeveranza al ben, departir de la Caritè, de la patientia, de la pauvretè, de la humilitè, e zo què's plus peiſſime de tot, departir de la vera ſperanza, e penſar ley en tot mal, e en la vana ſperanza del mond, ſervir à tuit li meneſtier à aqueſtas coſas, far idolotrar lo poble, ſervir fraudulentament à las Idolas de tot lo mond, ſot lo nom de li Sanct, e à las reliquas e à li meneſtier de lor, enaimi que lo poble errant peiſſament de la via de veritè penſe ſi ſervir à Dio e far ben, eſcommou aquel poble à odi, e à ira, e à malicia contra li fidel, e encontra li amant la veritè, e fay moti homecedi, e enaimi l'Apoſtul

les tranſporter ſur ſoy & ces œuvres, ſemble étre une grande felonie, comme lors qu'on s'attribuë de pouvoir regenerer, de pardonner les pechés, de diſtribuer les graces du S. Eſprit, de faire Chriſt, & autres choſes ſemblables. Et en toutes ces choſes, ſe couvrir du manteau de l'authorité & de la parole, en trompant par ce moyen le peuple groſſier qui ſuit le monde, en ces choſes qui ſont du monde, ſe ſeparant de Dieu, & de la vraye Foy, & de la reformation du S. Eſprit, s'éloignant de la vraye repentance, de l'operation vertueuſe, de la perſeverance au bien, ſe retirant de la charité, de la patience, de la pauvreté, de l'humilité, & ce qui eſt pire que tout, ſe départir de la vraye eſperance pour la poſer en tout mal, & en la vaine eſperance du monde, ſervant à toutes les ceremonies qui ſont pour telles choſes, faiſans idolatrer le peuple frauduleuſement aux Idoles de tout le monde ſous le nom des Saints, & aux reliques & ſervice d'iceux, en ſorte que le peuple errant méchamment de la voye de verité penſe ſervir à Dieu & faire bien, émeut ce peuple à haine & courroux contre ceux qui aiment la verité, fait pluſieurs meurtres & comme dit veritablement l'Apôtre.

Pardonnant les peches.

Faiſant adorer les images, les Saints, les reliques, &c.

tol dis verità. Qual ès home de peccà compli, *e que* èl ſe eſleva ſobre tot zo quès dit Dio, e zo quès collu, *e quel contraria a tota verità, e quel* ſeo al templi de Dio, *zo ès en la Gleiſa*, demonſtrant ſe enaima el foſſa Dio, e quel ven en tota ſeduction à aquilli que periſſon, *e ſi aquel felon ja venc perfectament, el non ès de querre, car el ès fait per permiſſion de Dio ja veil, e que el deſcreis ja : car la ſoa poteſtà e authoritè ès amerma, e que lo Seignor Jeſus* occi aqueſt felon per lo Sperit de la ſoa bocca, *en moti home de bona voluntà, e tramès poteſtà contraria à ſi e à li ſeo amador, e decipa li ſeo luoc e poſſeſſions, e depart aqueſta Citè de Babylonia en laqual tota generacion trac vigor de malicia.*

pôtre. C'eſt *cét homme de peché* accompli *qui s'éleve ſur tout ce qui eſt dit Dieu, ou qui eſt ſervi*, & qui contrarie à toute verité, lequel eſt *aſſis au temple de Dieu*, c'eſt à dire en l'Egliſe, *ſe montrant comme s' il eſtoit Dieu, lequel eſt venu en toute ſeduction pour ceux qui periſſent* ; & puis qu'il eſt vrayement venu, il ne le faut plus attendre, car il eſt déja vieil par la permiſſion de Dieu, voire il diminuë déja, & ſa puiſſance & authorité eſt déja amoindrie : car le Seigneur tuë déja ce méchant par l'Eſprit de ſa bouche par pluſieurs perſonnes de bonne volonté, envoyant une puiſſance contraire à la ſienne, & de ceux qui l'aiment, & diſſipant ſon lieu & ſes poſſeſſions, diviſant cette Cité de Babylone en laquelle toute ſorte de malice eſt en vigueur.

Quals ſon las obras de l'Ante-Chriſt ?

Quelles ſont les œuvres de l'Anti-Chriſt ?

La premiere œuvre de l'Anti-Chriſt, bannir la verité du monde.

La prima obra de l'Ante-Chriſt ès toller la verità e combiar ley en falſetà e en error e en hereſia. La ſeconda obra de l'Anti-Chriſt ès cubrir la falſetà de la verità, e de las errors, e provar e confermar ley par la Fè, e per las vertus, d'intremenar la

La premiere œuvre de l'Anti-Chriſt eſt d'ôter la verité, & la changer en fauſſeté & en erreur & en hereſie. La ſeconde œuvre de l'Anti-Chriſt eſt de couvrir la fauſſeté de la verité, & de confirmer & prouver le menſonge par la Foy & par les vertus, & d'entre-

la falſetà en las ſpirituals al poble ſogèt, o ſia en li Meniſtre, o ſia li Meneſtier, o ſia en tota la Gleiſa. E aqueſtas doas obras contenon perfecta e complia malicia laqual non pogron far neun tyran, neun poiſſant del commençament del mond entro en li temp de l'Anti-Chriſt. Ma Chriſt non hac alcuna vez aital ennemic devant aqueſt que poguès enaima pervertir la via de veritè en falſetà, e la falſetà en veritè, non ſemeillantament lo coltivador de l'un e de l'autre, de la veritè, e de la falſetà. Enaimi que la Sancta Maire Gleiſa cum li ſeo veray Fil li ès tota ſqualqueià en las veritas, ſpecialment en las Meniſterials de li veray Meniſtre en veritè, e de li Meniſteri, e de l'uſar de lor, e de li Filli participant, illi plora plorilvoment per lo parlar, e per lo plaint de Jeremia diſent: En qual maniera ſè ſola la cita del poble Pagan e non circoncis? illi ès faita veſva, *zo ès de veritè del ſeo Spos.* La Dona de las gens *per ſubjection de las errors, de li peccà, Princeſſa de las Provincias per departiment del mond, e daquellas coſas que ſon al mond. Plorà e veias plus enant, e atroba-*

treméler la fauſſeté parmi les choſes ſpirituelles au peuple, qui luy eſt aſſujeti: ſoit par le moyen de ſes Miniſtres, ou par le Miniſtere, ou ſoit en tout ce qui eſt en l'Egliſe. Or ces deux manieres de proceder contiennent une parfaite & accomplie malice, telle que n'a pû faire aucun Tyran, ni Puiſſant, depuis le commencement du monde juſqu'au tems de l'Anti-Chriſt. Et n'a encor eu aucun ennemy avant cetuy-cy, qui pût ainſi pervertir la voye de verité en fauſſeté, & la fauſſeté en verité, ni pareillement qui euſt perverti ceux qui font profeſſion de l'une ou de l'autre; aſſavoir de la verité & de la fauſſeté. En ſorte que la Sainte Mere Egliſe avec ſes vrais Enfans eſt toute foulée aux piés, ſpecialement en la verité, & cauſe du vray ſervice en la verité, & du Miniſtere, & de ſon vray uſage, & des Enfans qui y participent: elle pleure amerement és termes, & par les plaintes de Jeremie, diſant: *comment és-tu ſeule cité du peuple Payen, & incirconcis? elle eſt faite vefve,* c'eſt à dire, deſtituée de la verité de ſon Epoux. *La Dame des nations* à cauſe de la ſubjection des erreurs & du peché: Princeſſe des Provinces par le partage du monde, & des choſes qui

ſont

atrobarès ara totas cosas complias per lo temp : car la Sancta Gleisa se sia e ès tengua per Synagoga. *E la Synagoga de li malignant, ès predicà per maire ben cresènt en la Ley. La falsetà ès predicà per la eygaleza, la non justitia ès predicà e tengua per li justitia, lo error per la Fè, lo peccà per la vertu, la messognia per la veritè.*

D. *Quals obras procedon de las premieras obras ?*

Respond. *Aquestas. La premiera obra ès que el convertis lo coltivament de Latrie, propiament propi al sol Dio, à si, e à li seo fait, à la pavra creatura rational e non rational, sensible e non sensible. Rational, enaima li home, Sanct, o Sanctas trapassàs d'aquest mond, e a las imagenas de l'or, galas, reliquias. Li fait de luy so li Sacrament, specialment lo Sacrament de la Eucharistia, que èl col per Dio, e per Jesu Christ simellantament, col las cosas benitas e consacràs, e proibis adorar lo sol Dio.*

La 2. de ravir à Jesus Christ son merite.

La seconda obra de l'Ante-Christ ès quel oste e tol de Christ lo merit de Christ, con tota la sufficientia de la gratia, de la justitia, de la regene-

sont au monde. Pleure & regarde plus avant, & tu trouveras que maintenant toutes ces choses sont accomplies en ce tems : Car la Sainte Eglise est reputée *Synagogue*. Et la Synagogue des malins est reconnuë pour Mere de ceux qui croyent bien en la Loy. La fausseté est préchée pour verité, l'injustice est tenuë pour la justice, l'erreur pour la Foy, le peché pour la vertu, le mensonge pour la verité.

D. Quelles œuvres procedent de ces premieres ?

Respon. Celles-cy : La premiere œuvre est qu'il convertit le service de Latrie, qui n'est proprement deu qu'à un seul Dieu, à luy, & à ses faits, à la pauvre creature raisonnable ou irraisonnable, sensible ou insensible. Raisonnable comme à l'homme, aux Saints ou aux Saintes trépassez de ce monde, & aux images, charognes, ou reliques. Ses faits sont les Sacremens, specialement le Sacrement de l'Eucharistie qu'il adore comme Dieu, & comme Jesus Christ, sert aux choses benites & consacreés, & defend d'adorer le seul Dieu.

La II. œuvre de l'Anti-Christ est qu'il ôte & ravit le merite de Christ à Christ, avec toute la suffisance de la grace, de la justice, de la regeneration, remission

regeneration, remiſſion de li pecca, de la ſanctification, de la confirmation, e de l'eſperitual nuriment, e lo deputa, e lo tribuis à la ſoa authorità, à las ſoas obras, e à li Sanct, e à la lor enterceſſion, e al fuoc de Purgatori, e depart lo poble à aqueſta coſas ja dictas, que èl non quera aquellas de Chriſt, ni per Chriſt : ma ſolament en las obras de las lors mans, e non per la Fè viva en Dio ni en Jeſu Chriſt, e al Sanct Sperit, ma per voluntà e obras de l'Ante-Chriſt, enaimi que el predica tota la ſalù conſtar en las ſoas obras.

La terſa obra de l'Ante-Chriſt ès que èl attribuis la reformation del Sanct Sperit à la Fè morta de fora, e bapteia li Enfant en aquella Fè, e enſeignant eſſer à conſegre per ley lo Baptiſme, e la regeneration, e preſta e dona en ley meſeima li Orden, e li autre Sacrament, e fonda en la tota la Chriſtianità, que ès contra lo Sanct Eſperit.

La quarta obra de l'Ante-Chriſt ès laqual enſemp baſtic, e edifiqua tota Religion e ſanctità del poble en la ſoa Meſſa, e enſemp ha teiſſut varias ceremonias el Ju-

miſſion des pechez, de la ſanctification, de la confirmation, & de la nourriture ſpirituelle, & l'impute & attribuë à ſon authorité, à la forme des paroles, à ſes œuvres, & aux Saints, & à leur interceſſion & au feu de Purgatoire, & ſepare le peuple de Chriſt, & le conduit aux choſes ſus-dites, afin qu'il ne cherche point celles de Chriſt ni par Chriſt : mais ſeulement és œuvres de leurs mains, & non par la Foy vive en Dieu, ni en Jeſus Chriſt, ni au S. Eſprit, ains par la volonté & œuvre de l'Ante Chriſt, ainſi qu'il préche que tout le ſalut conſiſte en ſes œuvres.

La troiſiéme œuvre de l'Anti-Chriſt conſiſte en ce qu'il attribuë la reformation du S. Eſprit à la Foy morte exterieure, & baptiſe les Enfans en cette Foy-là, enſeignant que par elle on doit avoir le Baptéme & la regeneration, & en elle il préte & donne les Ordres & les autres Sacremens, & fonde en elle tout le Chriſtianiſme, ce qui eſt contre le S. Eſprit. *La 3. la Foy morte.*

La quatriéme œuvre de l'Anti-Chriſt eſt en ce qu'il a conſtitué & mis toute la Religion & ſainteté du peuple en la Meſſe, & a confu enſemble pluſieurs ceremonies dont les unes *La 4. l'introduction des traditions hum. & des Ceremonies Judaiques & Payennes.*

Judaicas, e de li Gentil, e de li Chriſtian. A laqual conducènt la congregation e lo poble à auvir ley, lo priva de l'eſpiritual e ſacramentàl manjament, e lo depart de la vera Religion, e de li Commandament de Dio, & ſe oſta de las obras de miſericordia per li ſeo offertori, e per aital Meſſa aloguè lo poble en vana ſperanza.

La 5. la ſimonie. *La quinta obra de l'Ante-Chriſt ès quel fai totas las ſoas obras que èl ſia viſt, e que èl obre la ſoa non ſazivol avaritia, enaimi quel aya totas coſas vendablas, e non faza alcuna coſa ſenza ſymonia.*

La 6. La connivence aux vices. *La ſexta obra de l'Ante-Chriſt ès, quel dona luoc à li peccà manifeſt, ſenſa ſententia Eccleſiaſtica, e non excommunica li non penitent.*

La 7. l'uſurpation de l'authorite temporelle. *La ſeptima obra de l'Ante-Chriſt ès quel non regis, ni defend la ſoa unità per lo S. Sperit, ma per poteſtà ſecular, e enſemp pren lei en adjutori de las ſpirituàls coſas.*

La 8. La perſecution des fideles. *La octava obra de l'Ante-Chriſt ès, quel eyra, e per ſec, & acaiſonna, roba e mortifica li membre de Chriſt. Aquiſtas coſas ſon quaſi las plus principals de las obras de luy, laſqual el fai contra la verità, laſquals per neun modo*

unes y ſont Judaiques, les autres des Gentils,& des Chrètiens. A quoy amuſant la congregation & le peuple,le prive de la manducation ſpirituelle & ſacramentale,& le ſepare de la vraye Religion, & des Commandemens de Dieu,& le retire des œuvres de miſericorde par ſon offertoire, & par une telle Meſſe il a logé le peuple en vaine eſperance.

La cinquiéme œuvre de l'Anti-Chriſt eſt en ce qu'il fait toutes ſes œuvres à ce qu'il ſoit veu,é ce qu'il réjouiſſe ſon inſatiable avarice, à ce qu'il puiſſe mettre en vente toutes choſes, & ne façe rien ſans ſimonie.

La ſixiéme œuvre de l'Anti-Chriſt eſt, qu'il donne lieu aux pechez manifeſtes, ſans aucune Sentence Eccleſiaſtique,& n'excommunie point les impenitens.

La ſetiéme œuvre de l'Anti-Chriſt eſt en ce qu'il ne regit, ni defend ſon unité par le Saint Eſprit, mais par la puiſſance ſeculiere,& joint à ſon aide les choſes ſpirituelles.

La huitiéme œuvre de l'Anti-Chriſt eſt, qu'il hait & perſecute,& pourſuit, pille & met à mort les membres de Chriſt. Ces choſes ſont quaſi les principales des œuvres qu'il fait contre la verité, léquelles ne peuvent eſtre nombrées en ſorte

modo non pon totas eſſer numbràs ni ſcriptas. Ma baſte al preſent d'aver deità d'aqueſtas quaſi comma plus generals, per laſquals coſas èſ cuberta aqueſta enequeſtà.

Premierament e maximament, per la confeſſion de fora de la Fè. De laqual coſa di l'Apoſtol : car illi confeſſan lor aver conegù Dio per parolas, ma illi lo denegan per fait.

Secondariament, per la longueza de temp, e per manteza de li Savi, de li Religios, de li Vergeno, & Vergenas, de las Vefvas, e de las honeſtas Fennas. E lo poble non numbrivol, de loqual èſ dit en l'Apocalyps : E poeſtà fò dona à lei en tot tribù, e lenga, e gent, e tuit aquilli que habitan en la terra adoraren lei.

Terzament, per authorità ſpiritual de li Apoſtol, contra liqual di l'Apoſtol : nos non poen alcuna coſa contra la verità, e poeſta non èſ donà en deſtruiment.

Quartamènt, per moti miracli fait daqui entro aqui, de laqual coſa di l'Apoſtol : l'Advenament del qual èſ ſecond l'obra de Sathanas, en tota vertu e enſeignas,

ſorte que ce ſoit, ni écrites. Mais il ſuffit pour le preſent d'avoir marqué ce qui eſt de plus general, & par léquelles eſt couverte cette iniquité.

Premierement & principalement par la confeſſion exterieure de la Foy. De laquelle choſe l'Apôtre dit: *qu'ils confeſſent qu'ils ont connu Dieu, par paroles, mais ils le renient par œuvres.* *Que l'Anti-Chriſt couvre ſon iniquite. 1. par une confeſſion de Foy Chretienne en apparence.*

Secondement il couvre ſon iniquité par la longueur du tems, & par la manutention de quelques Sages & Religieux, de certains Vierges, & Filles Vierges, & par certaines Vefves & honnêtes Femmes. Et eſt maintenu par un peuple innombrable, dont il eſt dit en l'Apocalypſe. *Et puiſſance luy fut donnée ſur toute tribut, langue, & nation, & tous ceux qui habitent en la terre l'adoreront.* *2. Par l'antiquite & la multitude.*

En troiſiéme lieu, il couvre ſon iniquité par authorité ſpirituelle des Apôtres, contre léquels l'Apôtre dit : *nous ne pouvous rien contre la verité, & puiſſance ne nous eſt point donnée en deſtruction.* *3. Par la pretendue authorite Spirituele & Apoſtolique.*

En quatriéme lieu par pluſieurs miracles par-cy par-là, de laquelle choſe l'Apôtre dit : *l'Advenement duquel eſt ſelon l'œuvre de Satan, en toute vertu, & ſignes, & merveilles de menſonge,* *4. Par les miracles.*

e maravillas meſſongieras, e en tot engan d'enequità.

5. Par ſainte apparente.

Quintament, per ſanctità de fora e orations, e dejunis, vigilias, e almonas: contra aizò di l'Apoſtol: havènt la ſemblenza de pietà, ma denegant la vertu de lei.

6. Par l'abus quelques paroles de J. Chriſt.

Sextament, per alcunas parolas de Chriſt, e per li eſcrit de li Antic, e per li Concili, loſquals illi gardan entant quant non deſtruon la mala vita e voluptà de lor.

7. Par ſes Sacramens ſource d'erreurs.

Septimament, per l'adminiſtration de li Sacrament, per liqual illi vomen la univerſità de las errors.

8. Par belles Predications.

Octavament, per correptions, e predications verbales de li vici: car illi dion e non fan.

9. Par la vie auſtere de pluſieurs.

Nonament, de liqual alcuns fan enfeintamènt, e alcuns verayament e maximamènt per vita vertuoſa. Car li eſteit de Dio ben vollent e ben fazènt, detengu aqui enaima en Babylonia, ſon enayma or per loqual lo felòn Ante-Chriſt cuebre la ſoa vanità, loqual non ſuffre far lo veray coltivament al ſol Dio, ni tenir la ſperanza al ſol Chriſt, ni entendre à la veraia Religion.

Aqueſtas coſas e motas otras ſon enaimi mantel e veſti-ſonge, & en toute tromperie d'iniquité.

En cinquiéme lieu, par ſainteté exterieure, par prieres, par jûnes, vigiles, & aûmônes: contre léquelles choſes l'Apôtre dit: *Ayant l'apparance de pieté, mais en ayant renié la vertu.*

En ſixiéme lieu, il couvre ſon iniquité par certaines paroles de Chriſt, & par les écrits des Anciens, & par les Conciles, léquels ils obſervent, entant qu'ils ne détruiſent point leur mauvaiſe vie & leur volupté.

En ſetiéme lieu, par l'adminiſtration des Sacremens, par léquels ils vomiſſent le general de leurs erreurs.

En huitiéme lieu, par corrections & par predications en paroles contre les vices: car ils diſent & ne font pas.

En neufiéme lieu, par la vie vertueuſe de certains qui vivent avec feintiſe, autres veritablement. Car les éleus de Dieu qui veulent & font le bien, ſont là detenus comme en Babylone, & ſont comme l'or duquel le méchant Anti-Chriſt couvre ſa vanité, ne ſouffrant point qu'ils ſervent au ſeul Dieu, ni qu'ils ayent leur eſperance au ſeul Chriſt, ni qu'ils entendent à la vraye Religion.

Ces choſes & pluſieurs autres, ſont comme un manteau

&

veſtiment de l'Ante-Chriſt, con laſquals el cuebre la ſoa meſongiera malicia, quel non ſia reprovà tant coma Pagan, e eu laſqual el pò proceder deshoneſtament, è à las meritrix. Si lo Chriſtian ès entengù per commandament departir ſe de l'Ante-Chriſt, lo ès dit, e ès provà del Veilli e de Novel Teſtament: car lo Seignor dis, Eſaia 52. Departè vos, departè vos, iſſi d'aquì non voilla tocar la ſozà, iſſé del mez de lei, vòs liqual portà li veiſſel del Seignor, ſia mundà: car vos non iſſirè en la rumor, ni non vos appropriarè à la fuga, &c. *E Jeremia 50.* Fugè del mez de Babylonia, ſaillè de la terra de li Caldei, e ſia enaima cabri devant lo grez. E vevòs, yo amenarei grand congregation de gent de la terra d'Aquilon en Babylonia, e ſerèn appareillà en contra d'aquienant ſerè preſa. *Nom. 16.* Departè vos del mez de la congregation azo que yo deſtrua e perda aquiſti viazament. *E dereco:* Departès vos del tabernacle de li felon, e non voilla tocar aquellas coſas que apartenon à lor, que vos non ſia enveloppa en li pecca de lor. *Levitico.* Yo ſoi lo veſtre Seignor Dio loqual departic vos de li autre poble

& les vêtemens de l'Anti-Chriſt, avec lequel il couvre ſa menſongere malice à ce qu'il ne ſoit rejetté comme Payen, & ſous lequel il procede deſhonneſtement, & comme la putain.

Neceſſite de ſe ſeparer de tel Anti-Chriſt.

Or eſt il montré tant par le Vieil, que par le Nouveau Teſtament, que le Chrêtien eſt tenu par le commandement qui luy en eſt fait, de ſe ſeparer de l'Anti-Chriſt: car le Seigneur dit au 52. d'Eſaie: *Retirez vous, Retirez vous, ſortez de-là, ne touchez point à choſe ſouillée, ſortez du milieu d'elle, Nettoyez vous, vous qui portez les vaiſſeaux du Seigneur: car vous ne ſortirez point en haſte, & ne marcherez point en fuyant, &c.* Et Jeremie au 50. *Fuyez hors de Babylone, & ſortez hors du pais des Caldeens, & ſoyez comme les boucs qui vont devant le troupeau. Car voi-cy je m'en vay ſuſciter & faire venir contre Babylone, une aſſemblée de grandes nations du pais d'Aquilon, qui ſe rangeront en bataille contre elle, dont elle ſera priſe.* Au 16. des Nombres: *Separez vous du milieu de cette aſſemblée, & je le conſumeray en un moment,* & derechef: *Retirez vous du tabernacle des méchans, & ne touchez à aucune choſe qui leur appartienne, que vous ne ſoyés enveloppés en leur peché.* Levit. *Je ſuis le Seigneur*

vôtre Dieu, qui vous ay ſeparés des autres peuples. Et pourtant vous ſeparerez la bête monde de l'immonde, & ne ſouillerez point vos ames aux bêtes, ni aux oiſeaux, ni en toutes choſes qui ſe meuvent ſur la terre, & montré qu'elles ſon ſouillées. Item en l'Exod. 34. *Gardez que vous ne faſſiés amitié avec les habitans de cette Cité-là, qui te ſoit en ruïne.* Et plus bas : *Ne fait point d'accord avec les hommes de cette Religion-là, de peur que quand ils auront paillardé aprés leurs Dieux, & auront adoré leurs ſimulacres, ils ne t'appellent, ils ne te convient à manger des choſes qu'ils leur auront dediées. Ni vous ne prendrez point Femme d'entre leurs Filles, de peur qu'aprés qu'elles auront paillardé, c'eſt à dire, Idolatré, elles ne faſſent auſſi paillarder tes Enfans aprés leurs Dieux.* Levit. 15. *Et pourtant vous enſeignerez vos Enfans, & leurs direz qu'ils ſe gardent de leurs ſouillures, & qu'ils ne meurent en elles, quand ils auront ſouillé mon Tabernacle.* Ezech. 2. *Mais le cœur qui va aprés leurs infametés & leurs iniquités, je rendray leur train ſur leur tête, dit le Seigneur.* Deut. 20. *Quand tu ſeras entré en la terre que le Seigneur ton Dieu te donnera*

poble. Donc vò departirè dereçò lo jumènt mund del non mund, e loiſſel mund del immund, e non ſozarè la voſtras armas en las beſtias en li oiſel, e en totas aquellas coſas que ſon moguàs en terra, e laſquals yo moſtèri à vos ſozas. *Item Exodi* 34. Garda que unqua non conjongnas amicitia cum li habitador d'aquella Cita, laqual ſia en tu en ruina. *E dedins:* non far pact cum li home d'aquella Region, que cum ille auren fornigà cum li lor Dios, e auren adorà las ſimulacras de lor, alcun apelle tu que tu manges de las coſas ſanctificas à lor. Ni non penres moiller de las Fillas de lor à li teo Filli que en aprés cum ellas auren forniga zo es Idolatrà, non fazan fornigar li teo Filli en li Dio de lor. *Levit.* 15. Donc vos enſeignare li Filli diſent que illi ſquivon las non mundicias, e non moran en las lor ſozuras que illi auren ſozà lo mio tabernacle. *Ezech* 2. Ma lo cor loqual vay per offendament e per las ſoas offenſions, yo pauſeray la via d'aquiſti a lor cap dis lo Seignor. *Deut.* 20. Quand tu ſéres intra en la terra laqual lo teo Seignor Dio donare à tu, garda que tu non volhes reſimeillar las abominations d'a quellas gens : Car lo Seignor

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donnera, garde que tu ne faces ſelon les abominations de ces gens-la : Car le Seigneur a en abomination toutes ces choſes-là. Et à cauſe de tels pechés il les effacera lors que tu entreras en le ur païs. Tu ſeras net & ſans tache avec ton Dieu. Ces gens-là déquels tu poſſederas les terres entendant les Augures & Devins, mais ton Dieu en a ordonné autrement pour ton regard. Or eſt-il manifeſte au Noveau Teſtament Joh. 12. *Que le Seigneur eſt venu, & a ſouffert mort & paſſion, afin q'nil unit en un les Enfans de Dieu.* Et c'eſt pour cette verite d'unite, & de ſeparation des autres, qu'il dit en St. Matth. 10. *Car je ſuis venu diviſer l'homme de ſon Pere, & bander la Fille à l'encontre de ſa Mere, & la belle Fille à l'encontre de ſa belle Mere, & les Domeſtiques de l'homme ſont ſes propres ennemis.* Et il a commandé certe diviſion, diſant : *s'il y a quelqu'un qui ne laiſſe ſon Pere & ſa Mere &c.* Item : *Gardez vous des faux Prophetes, qui viennent à vous en vêtemens de brebis.* Item : *Gardez vous du levain des Phariſiens.* Item : *Gardez vous qu'aucun ne vous ſeduiſe : car pluſieurs viendront en mon Nom, & en ſeduiront pluſieurs. Et lors ſi quelqu'un vous*

ha totas aqueſtas coſas en abomination. E per li peccà d'aqueſta maniera el sfacarè lor al teo intrament. Tu ſeres perfeit e ſenza macula cum lo teo Dio. Aqueſtas gens de laſquals tu poſſeſſires las terras auvon li Arguriador e li devin, ma tu ſies ordenà autrament del teo Dio. *Ma del Novel Teſtament ès manifeſt. Joan.* 12. Que lo Seignor venc e fò paſſionà per zo quel ajoſtes en un li Filli de Dio. *Car ès per aqueſta veritá de unitá e depart de li autre chel dis en Matth* 10. Car yo venc departir l'homme encontra lo ſio Paire, la Filla encontra la ſoa Maire, e la Nora conla ſoaSocra,e li domeſtic de l'homme ſon ennemic de luy. *E commandè eſſer departi,dizent*: Si alcun non laiſſare lo ſio Paire e la Maire &c. *Item*:Garda vòs de li fals Prophetas liqual venon à vòs en veſtimenta de feas &c. *Item*: Garda vòs del levam de li Phariſio. *Item*: Garda vòs que alcun non vos engane : car moti venren al mio Nom enganaren moti. Et adonca ſi alcun dire à vòs. Venes Chriſt es aizi, o aylai, non o voilla creire, non voilla anàr en apres lòr. *E en l'Apocalyps: admoneſta per propia vouz e commanda lo ſio poble iſſir de Babylonia, dizènt* : E auvi

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vous dit : Voicy Chriſt eſt icy ou là, ne le croyez point & n'allez point aprés eux. Et en l'Apocalypſe il admonête par ſa propre voix & commande aux ſiens de ſortir de Babylone, diſant : *Et j'oüy une voix du Ciel, diſant : O mon peuple ſortez d'icelle, & ne participez point à ſes pechez, que vous ne receviez de ſes playes. Car ſes pechés ſont parvenus juſques au Ciel, & le Seigneur ſe ſouvient de ſes iniquitez.* L'Apôtre dit le méme : *Ne vous accouplez point ſous un même joug avec les infideles ; car quelle participation a la Juſtice avec l'iniquité, ou quelle compagnie de la lumiere avec les tenebres, & quelle communion de Chriſt avec le Diable, ou quelle part a le fidele avec l'infidele, ou quel conſentement du Temple de Dieu avec ler Idoles ? Et poutant, ſortez du milieu d'elle, & ſeparez vous, dit le Seigneur, & ne touchez aucune choſe ſouillée, & je vous retireray, & vous ſeray au lieu de Pere, & vous me ſerez pour Fils & Filles, dit le Seigneur tout-Puiſſant.* Item au 5. des Epheſiens : *Ne participés point avec eux, car vous eſtiés en la voye de tenebres, mais maintenant vous eſtes lumiere au Seigneur.* Item en la 1. aux Corinth. 10. *Je ne veux*

vous del Cèl, diſent à mi. O lo mio poble, iſſi de lei, e non ſia parzonnier de li peccà de lei e non receba de las plagas de lei. Car li peccà de lei pervengro entro al Cèl, e lo Segnor ſe recorde de làs enequitàs de lei. *Co meſeime di l'Apoſtol :* Non voilla amenar jouc cum li non fidel ; car qual participation es de la juſtitia cum l'iniquità, o qual compagnia de la luz cum las tenebras, ma qual convention de Chriſt al Diavol, o qual parte de li fidel cum li non fidel, o qual conſentiment del Temple de Dio cum las Idolas ? per laqual coſa iſſe del mez de l'or, e ſia departidis lo Seignor, e non tocare lo non mund, e yo recelarey vòs e ſerey à vòs en Paire, e vòs ſere a mien fillis e en Fillas di lo Seignor tot Poderòs. *Item Epheſ.* 5. Non voilla eſſer fait parzonnier de lor, car vos eras a la via de tenebras : ma ara ſe luz al Seignor. *Item* 1 *Corinth* 10. Yo non voil vos eſſer fait compagnons del Demoni. Vos non poe eſſer fait parzonnier de la taule del Seignor, e de la taule de li Demoni. *Item* 2 *Theſſ.* 3. O Fraires nos anuncien à vos al nom de noſtre Seignor Jeſus Chriſt, que vos garde de tot fraire anant deſhoneſtament, e non ſecond las coſtu-

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mandements du Seigneur, nous nous départons interieurement, & exterieurement de luy, parce que nous croyons qu'il eſt l'Antichriſt, & avons fait compagnie & unité de franche volonté, & en ſincere intention, nous eſtans propoſés purement & ſimplement de plaire au Seigneur, & étre ſauvés; moyennant l'aide du Seigneur, nous tenans fermes à la verité de Chriſt, & de ſon Eſpouſe, quelque petite qu'elle ſoit, & ce autant comme nôtre intelligence peut porter.

Les Vaudois proteſtent de leur ſeparation d'avec l'anti Chriſt.

or de luy, loqual nos creſen Ante-Chriſt, e avèn uni compagnia, e unità de bona voluntà, e de dreita entention, de pur e ſimple perpauſament deplaſer al Seignor, e aſſer ſalvà: lo Seignor ajudant, e la verità de Chriſt, e de la ſoa Spoſa, enaima pechinità de l'intellect pò ſoſtenir.

Et pourtant nous avons deliberé de montrer quelles ſont les cauſes de nôtre ſeparation, & qu'elle eſt nôtre congregation, afin que ſi le Seigneur donne la connoiſſance de cette méme verite: ceux qui l'auront receuë l'aiment avec nous. Et ſi d'adventure ils ne ſont ſuffiſamment illuminés, ils recoivent ſecours per ce Miniſtere, & ſoient arroſés par le Seigneur. Que s'il en eſt plus abondamment donné à quelqu'un, & plus hautement, nous deſirons d'eſtre enſeignés d'autant plus humblement, & apprendre mieux de luy, pour eſtre corrigés de nos defaus. Ce ſont donc les choſes qui ſuivent qui ſont cauſes de nôtre ſeparation.

Cauſes pour leſquelles les Vaudois ſe ſont ſepares de l'egliſe Romaine.

Donc nos ordennèn notar quals ſian las cauſas del noſtre departiment, e encara de la noſtra congregation, afin que ſi lo Seignor aurè dona avèr aqueſta meſeima verita: porte enſemp cum nos l'amor en let meſeima. E ſi peraventura non foſſa ben enlumenà, recepia ajutori per aqueſt meneſtier, lo Seignor arroſant. E ſi lo èsdonà plus à alcun, e plus autament, nòs deſirèn eſſer enſeigna plus humilmènt, e ſabèr meilli de luy, e eſſer corregi en li noſtre deffect. Donc aqueſtas coſas que enſegon ſon cauſa del noſtre departiment.

Quil ſoit manifeſté à un châcun en general, & en particuli-

Sia manifeſt à tuit e à ſengles, la cauſa del noſtre de-

er

armnitet

partiment esser istà, *aital* per la verità essential de la Fè, *e per la interior conoissenza d'un veray Dio, e unità de essentia, en tres personas, laqual non dona carn ni sang. E lo cultivament convenivol al sol Dio, l'amor de luy meseime sobre totas cosas, la sanctification e l'honoration de luy sobre totas cosas e sobre tuit li nom: Speranza viva per Christ en Dio, le regeneration e renovation interior per Fè, per Esperanza, e per Charità: lo merit de Jesu Christ cum tota sufficientia de gratia e justitia: la participation o la communion de tuit li esleit: la remission de li peccà: la sancta conversation, e lo fidel compliment de tuit li commandament en la Fè de Christ: la vera penitentia, e la final perseveranza, e vita eterna.* Las veritas Ministerials *son aquestas: la congregation exterior de li Menistres, cum lo poble suject, en luoc, e en temp, en la verità, per las menisterials, en la verità tocà desobre,* er *que la cause de nôtre Separation* est telle, assavoir *pour la verité essentielle de la Foy*, & pour l'interieure connoissance d'un vray Dieu, & unité d'essence en trois personnes, laquelle connoissance la chair ni le sang ne donne point. Et pour le service convenable deu à un seul Dieu, par dessus toutes choses; pour la sanctification & pour l'honneur qui lui est deu sur toutes choses, & par dessus tout nom: pour l'Esperance vive par Christ en Dieu, pour la regeneration & renouvellement interieur par Foy, par Esperance, & par Charité: pour le merite de Jesus Christ avec toute suffisance de grace & justice: pour la participation, ou communion avec tous les éleus: pour la remission des pechés: pour la sainte conversation, & pour le fidele accomplissement de tous. Les Commandemens en la Foy de christ: pour la vraye repentance pour la perseverance jusqu'à la fin, & pour la vie eternelle.

Les verités ministeriales, sont celle-cy, la congregation exterieure des Ministres, avec le peuple sujet, en lieu, & en tems, en la verité par le Ministere, en la verité mentionée, cy-dessus, amenant, établissant & conversant les dits bons Ministres par fidele & frequente compagnie, tendant à la Foy,

1. Pour maintenir la verite essentielle.

Qui consiste en la vraye connoissance & service deu a Dieu seul.

Et les verites ministerieles, & en quoy elles consistent.

ſobre, amenànt, eſtablànt, e conſervànt, per fidella e ſovendierà compagnia ; li bon Meniſtre, per ſen de la Fè e de vità, eſſènt en coſtuma, e obedientia, e perfaçent eſveillamènt la pratiqua e uzança del Seignor ſobre lo grecs.

Devoir des bons Paſteurs. *Las coſas laſquals li Meniſtre ſon entengù ſervir al poble ſon aqueſtas. La Parola Evangelica, e la Parola de reconciliation, o la ley de gratia al ſen o entention de Chriſt. Car el deo notificar la Parola Evangelica : lo Sacramènt ajoinct à la parola certifica le ſeo ſen e entendament, e conferma l'eſperança en Chriſt, e en lo fidel, la communion miniſterial à totas coſas per la veritè eſſential. E ſi alcuna, autras coſas ſian miniſterials, totas ſe pon ja conclurre en aqueſt dit. Ma d'aqueſtas ſingulas veritàs, alcunas ſon neceſſarias, eſſentialmènt à la ſalù humana, alcunas conditionalment ſe contenon en XII Articles, en l'ajoſtament de pluſiours parolas de li Apoſtol. Car l'Ante-Chriſt ès per lo paſſà ja regnant en la Gleiſa per la permiſſion Divina.*

Sommaire des erreurs & impuretes de l'Anti-Chriſt. *Las errors e las non munditias entreditas per lo Seignor de l'Ante-Chriſt ſon aqueſtas,*

1. Idolatries & ſuperſtitions de pluſieurs ſortes. *varia e non nombrivol idolatria ès contra lo Commandament de Dio e de Chriſt, dona à la creatura,*

& à l'integrité de vie, en ſuivant les coûtumes, & l'obeiſſance, & s'addonnant courageuſement à la pratique, & aux faits pratiquez par le Seigneur ſur le troupeau.

Les choſes que les Miniſtres ſont obligés de faire pour le ſervice du peuple ſont celles-cy. La Parole Evangelique: les Sacremens joints à la Parole, léquels certifient quelle a eſté l'intention, & l'intelligence, confirment l'eſperance en Chriſt aux fideles la communion miniſteriale à toutes choſes par la verité eſſentielle. Et s'il y a quelques autres choſes miniſteriales, elles peuvent eſtre toutes rapportées à ce que deſſus. Mais de ces ſingulieres verités, les unes ſont neceſſaires eſſentiellement au ſalut des hommes, les autres conditionnellement, elles ſont contenuës aux XII articles de la Foy, & en pluſieurs propos des Apôtres. Car l'Anti-Chriſt a déja regné par le paſſé en l'Egliſe, par la permiſſion Divine.

Les erreurs & impuretéz de l'Anti-Chriſt defendues par le Seigneur, ſont celles-cy, aſſavoir, diverſe & inombrable idolatrie contre le Commandement de Dieu & de Chriſt, ſervice rendu

e non al Creator, veſibla e non veſibla, corporal o ſpiritual, entendivol e ſenſibla, natural o fabricâ, per qual ſe ſia art ſot qualque qual nom de Chriſt, o de li Sanct, o de las Sanctas, e de las Reliquias, e de las authoritas, à laſquals creaturas ès ſervi per Fe, per ſperanza, per effect, per orations, per peregrinations, per alimoſnas, per offertas, per ſacrificas de grand deſpenſas. Laqual creatura illi colon, adoran, honran, per pluſors manieras. Per canzons, proemis, per ſolemnizations, e celebrations de Meſſas, de Veſperas, de completas à lor meſeime, per horas, per vigilias, per feſtivitàs, per aquiſtamènt de gratia iſta al ſol Dio eſſentialment, e en Jeſu Chriſt meritoriamènt, e ès aquiſtà per la ſola Fè, per lo Sanct Sperit.

Car lo non ès alcuna autra cauſa de Idolatria ſinon falſa opinion de gratia, de veritâ, de authoritâ, d'envocation, d'entrepellation, laqual el meſeime Ante-Chriſt departic de Dio e attribuis en li meneſtier, e en las obras de las ſoas mans, e li Sanct, e al Purgatori. E aqueſta enequitâ de Ante-Chriſt ès dreitament contra lo premier article de la Fè, e contra lo premier Commandament de la Lei.

Semeillament

du à la creature, & non au Createur, viſible & inviſible, corporelle ou ſpirituelle, ayant intelligent ou ſenſible, naturelle ou fabriquée, par quelque ar & ſous le nom de Chriſt, ou des Saints, ou des Saintes, & des Reliques & des authorités, laquelle creature eſt ſervie par Foy, par eſperance, par actions, par oraiſons, par pelerinages, par aûmônes, par offrandes, par ſacrifices de grande dépenſe. Laquelle creature ils ſervent, adorent, honorent en pluſieurs manieres. Par chanſons, harangues, ſolennités, & celebrations de Meſſes, de Veſperes, de Complies aux mêmes creatures, par heures, par vigiles, par fêtes, par acquiſition de grace, laquelle eſt en un ſeul Dieu eſſentiellement & en Jeſus Chriſt meritoirement, & eſt acquiſe par la ſeule Foy, par le S. Eſprit.

Premiere cauſe de telles ſuperſtitions.

Car il n'y a aucune autre cauſe de l'Idolatrie que la fauſſe opinion de grace, de verité, d'authorité, d'invocation, d'interceſſion, laquelle cet Anti-Chriſt a oſté à Dieu pour l'attribuer à ces ceremonies, authorités, œuvres de ſes mains, & aux Saints, & au Purgatoire. Et cette iniquité de l'Anti-Chriſt eſt directement contre le premier article de la Foy, & contre le premier Commandement de la Foy.

Semeillamènt lo desordenà amor del mond de l'Ante-Christ, ès del qual germenan tuit li mal e li peccà en la Gleisa, de li guiador, de li regidor, de li officier ; liqual peccà istan senca correction, illi son contra la veritàde la Fe, e contra la conoissenca de Dio lo Paire. Testimoniant Joan, loqual dis : Aquel que peccà non conois ni non vè Dio. Car si alcun ama lo mond, la Charità del Paire non ès en luy.

La 2. iniquite de l'Anti-Christ, la confiance es creatures.

La seconda enequità de l'Ante-Christ ès l'esperanca de perdon, e de gratia, e de justitia, e de verita, e de vita eterna, non reposta en Christ, ni en Dio per Christ, ma en li home vio, e mort : e en authoritas, e en meuestier Ecclesiastic, en benedictions, en sacrifications, en orations, e enaimi de las autras sobre nombràs, ni per vera Fè, laqual obra penetentia per charità, e per adjostamènt al ben. Istablamènt e principalmènt l'Ante-Christ enseigna non sterar in aicò, la regeneration, la confermation, la spiritual refection, o communion, la remission de li peccà, la sanctification de vita æterna : ma per li Sacrament, e per la soa simoniaca, pravità per laqual lo poble ès scarni, e avènt totas cosas vendablas, atrobè varias ordonnanzas anticas e novas sor

Semblablement l'amour desordonné du monde, laquelle est en l'Anti-Christ, est celuy duquel germent tous les maux & les pechés qui sont en l'Eglise, aux conducteurs qui la regissent, & à ses officiers qui pechent sans aucune correction, ils sont contre la verité de la Foy, & contre la connoissance de Dieu le Pere. Témoin. S. Jean qui dit : *Celuy qui peche ne connoit ni ne voit Dieu, car si aucun aime le monde, la charité du Pere n'est point en luy.*

La Seconde iniquité de l'Anti-Christ gist en l'Esperance qu'il donne de pardon, ne grace, de justice, de verité, & de vie eternelle, comme n'estant point en Christ ni en Dieu par Christ, mais és hommes vivans où ja decedés, en authorités, en ceremonies Ecclesiastiques, en benedictions, en sacrifices, en oraisons, & en autres choses cydessus mentioneés, non point par vraye Foy, qui produit repentance par charité, fait que l'on se départ du mal, & que l'on s'addonne au bien. Or l'Anti-Christ n'enseigne point d'esperer fermement telles choses, assavoir la regeneration, la confirmation spirituelle, ou communion, la remission des pechés, ni la sanctification eternelle : mais d'esperer par les Sacremens, ou par sa méchante simonie,

ſot obtennement de pecunias, permettent ſi alcun aurè fait aizò o autre, dit o autre fait, vol qu'aital aquiſtarè gratia e vita. E aqueſta dobla eniquità ès appellà propriament en las Scripturas, adulteri e fornication. Emperzò aitals Meniſtres regènt lo poble beſtial, en aquellas errors ſon appellà meretrix Apocalyptica. E aqueſta eniquità ès contre lo ſecond article, e dereco contra lo ſecond e lo ters Commandament de la Lei.

La terza eniquità de l'Ante-Chriſt ès quel atroba autrament que ès dict, falſas Religions, & Reglas, & Moneſtiers, en Gleiſas per aquiſtament d'eſperanza. Enaimi quaſi alcun fovendeirant auvirè devotament Meſſas, e aurè uſa de li Sacrament, o ſerè confès (ma rarament contrit) e ſatisfazènt per dejunis e deſpoillament de borſa, o ſi ſerè iſta, o ſerè membre de la Gleiſa Romana, o ſi el ſerè donà, o liorà à la Regla, o a la cappa, illi afferman contra tota veritè dever. E aqueſta enequitè de l'Ante-Chriſt ès dreitement contra l'oytèn article del Symbolo : Yo creo al Sanct Sperit.

La

nie, par laquelle le peuple eſt trompé, tellement que vendant toutes choſes, il a inventé pluſieurs ordonnances anciennes & nouvelles pour attraper de l'argent, permettant que ſi quelqu'un fait cecy ou celà, il acquerra grace & vie. Et cette double iniquité eſt appellée proprement és Ecritures, *adultere*, & *pailliardiſe*. Et pourtant tels Miniſtres qui conduiſent le peuple brutal en ces erreurs-là, ſont appellez la paillarde Apocalyptique. Et cette iniquité eſt contre le ſecond article, & derechef contre le ſecond & troiſiéme Commandement de la Loy.

La 3. iniquité de l'Anti-chriſt, l'etabliſſemant du merite des auvres.

La troiſiéme iniquité de l'Anti-Chriſt giſt en ce qu'il a inventé, outre ce qui a eſté dit, des fauſſes Religions, & reigles, & des Monaſteres, donnant eſperance d'acquiſition de grace à cauſe de la conſtruction de certaines Egliſes. Comme auſſi en cecy, aſſavoir, s'il oit ſouvent & devotement la Meſſe, s'il a participé aux Sacremens, s'il s'eſt confeſſé (mais rarement contrit) & ſi on a ſatisfait par jûnes, & vuidement de bourſe, ou ſi on a eſté, et eſt membre de l'Egliſe Romaine, ou ſi on ne s'eſt point donné, ou voüé à quelque reigle, ou cappe, ou froc, ils affirment contre toute verité qu'on y eſt obligé. Et

cette

4. *La iniquite de l'Anti-Chriſt es beaux titres dont il ſe couvre.*

La quarta eneqiutà de l'Ante-Chriſt ès, car el meſeime eſſent la quarta beſtia devant Scripta per Daniel, e meretrix Apocaliptica, ſe orna de nom de authorità, de poteſtà, de degnetàs, de meneſtiers, d'officis, de Scripturas, e ſe aigala e compara à la vera e Sancta Maire Gleiſa, en laqual meniſterialment es ſalù, e non autrament, en laqual es la veritàde la vita, e de la Doctrina, e de li Sacrament. Car ſi non qu'illi ſe cubres enaimi, e li ſeo Meniſtre erronic, e maniſeſt peccadòrs, conoiſſua, ſeria abandonnà de tuit. Car li Emperador, e li Rey, e li Princi eſtimant ley eſſer ſemblant de la vera Sancta Máire Gleiſà, ameron ley meſeima, e la doteron contra lo commandament de Dio. E aqueſta eniquità, de li Meniſtre, de li ſoject, de li ordennà en error, e en peccà, es dreitament contra lo noven. Yo creo la Sancta Gleiſa. *Aqueſtas ſon de la prima part.*

Secondament, car li partiſipant à las ſolas coſas defora en las coſtumas, ordenàs a attrobàs humanament, creon, o eſperan lor

cette iniquité de l'Anti-chriſt eſt directement contre le huitiéme article du Symbole. *Je croy au S. Eſprit.*

La quatriéme iniquité de l'Anti-Chriſt giſt en ce que combien qu'il ſoit la quatriéme bête cy-devant décrite par Daniel, & la paillarde Apocalyptique, il s'orne neantmoins de l'authorité, puiſſance, dignité, du miniſtere, des offices, & des Ecritures, & s'égale & compare à la vraye & Sainte Mere Egliſe, en laquelle eſt le ſalut miniſteriellement, & non autrement, en laquelle eſt la verité de la vie, & de la doctrine, & des Sacremens. Car s'il ne ſe couvroit ainſi, & ſes méchans Miniſtres étans reconnus pour pecheurs manifeſtes, il ſeroit abandonné d'un châcun. Car les Empereurs, & les Rois, & Princes, eſtimans qu'il eſtoit ſemblable à la vraye & Sainte Mere Egliſe, l'ont aimé, & l'ont doté contre le Commandement de Dieu. Et cette iniquité des Miniſtres, des ſujets, de ceux qui ſont ordonnez en erreur, & en peché, eſt directement contre le neufiéme article, *Je croy la Sainte Egliſe.* Voilà ce qui regarde la premiere partie.

Secondement, d'autant que ceux qui participent aux ſeules ceremonies exterieures, ordonnées par inventions humaines, croy-

lor participar à la verità de li offici paſtoral, e de la cura, cum ſi quilli ſian tondu enaimi aquel, e ſian oinct à modo de las parès, e ſian benaizi tocant lo libre e lo calici com la man, confeſſan lor eſſer ordenà dreitament Sacerdots. Semeillatament (enaima ès dit de ſobre) lo poble ſoject, communicant per parolas, per ſegnals, per exercitations de fora, e per li lor ſouvent divers fait, penſan ja lor participar à la verità traita d'aqui meſeime. E aizò ès contra l'autra part del noven article: Yo creo la communion de li Sanct. *Lo es de iſſir de la peſſima communion de li Monach, à la participation de laqual amenant li home carnal, pois fan lor ſperar en coſas de nient per l'avaricia, ſian quals ſe ſian o luxurios, o avars, ſolament quilli donan à lor meſeimes diſon lor participar à la lor pavretà e caſtità.*

La quinta eniquità de l'Ante-Chriſt es quel promet enfeintament perdonnanza e remiſſion de li peccà à li peccadòr non contrit verament, e non ceſſant iſtablament de las malas obras: ma premierament remiſſion de li peccà en la confeſſion auricular, e en l'Abſolution humana, en las

croyent & eſperent participer à la verité des offices Paſtoraux, & des Cures, pourveu ſeulement qu'ils ſoient tondues comme agneaux, & oincts comme parois, & ſoient benits en touchant le livre & le calice avec la main, ils publient qu'ils ſont ordonnés Sacrificateurs comme il faut. Semblablement (comme il a eſté dit cy-deſſus) le peuple qui leur eſt aſſujeti, communicant par paroles, par ſignes, par exercices exterieurs, & par leurs diverſes actions, eſtiment qu'ils participent à la verité tirée de la méme. Et cecy eſt contre l'autre partie du neufiéme article, *Je croy la communion des Saints.* Or faut il ſortir de la tres-méchante communion des Moines, à laquelles ſont attirez les hommes charnels, les faiſant eſperer en choſes de neant par avarice, voire encore qu'ils ſoient luxurieux, ou avares, ſeulement qu'on leur donne, & lors ils diſent qu'on participe à leur pauvreté & à leur chaſteté.

De l'onction & tonſure ſuperſtitieuſe des pretres & Moines & de ſes effets.

La cinquéme iniquité de l'Anti-chriſt giſt en ce qu'il feint & promet pardon & remiſſion des pechez aux pecheurs, qui ne ſont point vrayement contrits, ne ceſſant de perſeverer en leurs mauvaiſes œuvres: & ce en premier lieu il leur promet remiſſion

La 5. iniquité de l'Anti-Chriſt, la preſomption de pardonner les peches.

las pelegrinations per avaricia. E eaqueſta niquità ès contra l'onzen article de la Fé. Yo creo la remiſſion de li peccà. *Car illi ès en Dio authoritativament, e en Chriſt miniſterialment, per Fe, per Speranza, per Penitentia, per Caritè, per Obedientia de parola, en l'home participativament.*

La 6. iniquite, de tromper avec preſtiges.

La ſexta eniquita ès eneoquilli ſervon, à ſperanc a entro à la fin de la vita per las devant ditas cubertas enequitàs, per li manifeſt peccador, e ſpecialment per la extrema onction, e lo Purgatori ſoinà, enaima que li home ruſtic de la veritè perſeveron en erròr, e ſon abſont de li peccà de liqual unqua non ſe departiron per libra voluntà que illi ſpereſſan la remiſſion avenador e vita æterna. Et aqueſta eniquita ès dreitament contra l'onzen e lo dozen article de la Fé.

remiſſion de leurs pechés à cauſe de la confeſſion auriculaire, & de l'abſolution humaine, en leurs pelerinages par avarice. Et cette iniquité eſt contre l'onziéme article de la Foy: *Je croy la remiſſion des pechés.* Car elle eſt en Dieu authoritativement, & en Chriſt miniſterialement, par Foy, par Eſperance, par repentance, par Charité, par obeiſſance de parole, & en l'homme participativement.

La ſixiéme iniquité eſt en ce qu'ils ſervent & eſperent juſqu'à la fin de leur vie aux ſus-mentionnées iniquités couvertes, & ſpecialement juſqu'à l'extreme onction, & le Purgatoire reſvé, en ſorte que les ignorans & groſſiers perſeverent en leur erreur, leur donnant à entendre qu'ils ſont abſous de leurs pechés, quoy qu'ils ne les quittent jamais de franche volonté pour eſperer la remiſſion des pechés, & la vie eternelle. Et cette iniquité eſt directement contre l'onziéme & le douziéme article de la Foy.

CHAP.

CHAP. VI.

How long this Eclipſe *the Church, or at leaſt great part of it, was to ſuffer, was to continue?*

IN anſwer to this Enquiry, it muſt be conſider'd, that the *Riſe and Growth of Antichriſt* muſt be taken in, to make up the *full Period*; For 'tis not concerning his *Continuance*, or *Duration* after he came to his *Maturity*, but concerning the *whole time*, or Age of *Antichriſt*, that we here put the Queſtion:

Now there is Nothing, wherein the Spirit ſeems to ſpeak more expreſly, than it doth in this Matter; I mean in thoſe places, where the *Reign of Antichriſt* is foretold (And 'twas by his *Reign this Eclipſe* was to happen to the Church: Thus *Dan.* 7. 8. We are told, *that the little Horn that was to come up among the ten*, (by which 'tis on every hand agreed *Antichriſt* is to be underſtood) *and before whom there were three of the firſt Horns pluckt up by the roots*, i. e.: as 'tis explain'd, *v.* 24, 25. that *other King* (for *by Horns* He tells us ſo *many Kings* were to be underſtood) *that ſhould riſe after the Ten, and be divers from the firſt, and ſubdue three Kings, and ſpeak great words againſt the moſt High, and wear out the Saints of the moſt High, and think to change times, and laws,)* ſhould *have theſe given into his hand, until a Time* and *Times* and the *dividing* of a *Time*: That ſame Period, which *Revel.* 12. 14. and almoſt in the very ſame terms, is aſſigned *to the Woman, to whom were given two wings of a great Eagle, that ſhe might flee into the Wilderneſs, there to be nouriſht for a Time, and Times, and Half, or the dividing of a Time*; and that we might not miſtake, what we were to underſtand both by One, and the Other, the ſame *Flight of the Woman into the Wilderneſs* is ſaid to be for *a thouſand two hundred and threeſcore days*; which, taking *a Time* for *a Year*, which is uſually the Comment put on it, *Times for two years, and half*, or the *dividing of a Time for half a year*, exactly correſpond to each other: *A thouſand two hundred and threeſcore days* being the ſame with *three years, and a Half:*

And *both* the ſame with 42 *Months*, the time allotted for the *giving the outward Court of the Temple to the Gentiles*, and *for the Holy Cities to be trodden under foot*, Rev. 11. 2. which is but another Explication of the *reign of Antichriſt*; As alſo is *that thouſand two hundred and threeſcore days* aſſign'd to the two *Witneſſes to Propheſie* in Sackcloth; to denote the *mourning State* of the Church under the *Oppreſſions*, and *Cruelties of Antichriſt*, ſufficiently deſcribed in the following part of that Chapter, and aſcribed to *the Beaſt*, v. 7. called *v.* 8. *Sodom*, and *Egypt*, For that groſs *Corruption of Manners, and barbarous Tyranny* that ſhall be found in *Antichriſt*, who under the ſame ſtile, *Ch.* 13. 4, 5. *hath power given to Him to continue* 42 *Months*: And if for the *great Tyranny and Impurities of life* the Names of *Egypt*, and *Sodom*, ſo for the *Idolatry* that ſhould then obtain under the *reign of Antichriſt*, that of *Babylon* or the *great Whore* be likewiſe given, *Rev.* 17. 1. 5. And *ſhe as ſuch, ſaid to ſit on the Scarlet colour'd beaſt full of names of Blaſphemy, having ſeven Heads and ten Horns*, the ſame *beginning*, *continuance*, and *ruin* muſt attend *both*, i. e. *both* have for all this the ſame Period *of* 42 *Months*:

So that there is no doubt but *a fixt time* for the *Continuance* of this *Eclipſe in the Church*, is ſet; *A time* as for *the Impiety, Tyranny*, and *Idolatry of Antichriſt*, ſo for the *Patience, and Faith of the* Saints; for they are but the ſeveral *Epocha*'s of theſe, I have been mentioning.

I do not ſuppoſe this *Impiety, Tyranny*, and *Idolatry* of Antichriſt in its heights, the whole time of its duration; For there is as well *the gradual Encreaſe and Wane*, as the *the total obſcurity of an Eclipſe*: Its arriving to its ἀκμὴ or heighth we obſerv'd before from the 13*th* of the *Revelations*, where we likewiſe took notice of the mark the Holy Ghoſt ſet upon *the number of the Beaſt*, and offer'd ſomething new (but all from the context) in the Explication of his Number of 666: And as to its *laſt Period and Determination*, that is, what we ſuppoſe to be couche under theſe different reckonings *of a Time, Times, and half, or the dividing of* a time, *of* 42 *Months*, and 1260 *days*: And if ſo, It will then only remain to aſcertain, what the duration is, of which we are to conſtrue theſe ſeveral Computations; *i. e.* whether we are to take a *Time, Times*, and

and *the dividing* or *half a time for* 3 *natural years, and a half:* the 42 *Months* or 1260 *days* (which is the ſame with the former) for ſo many *natural days*, neither more, nor leſs: Or, whether we are to take them all, *i. e.* the days contain'd *in* 3 *years, and a half*, or in 42 *Months*, or *expreſly* 1260 *days*, for ſo many *Prophetick days*, i. e. For *intire years*, according to that of *Numb.* 14. 34. *After the number of the days in which ye ſearched the Land, even forty days* (each *day for a year*) *ſhall you bear your Iniquities even forty years*: And *Ezek.* 4. 4, 5, 6. *Lye thou alſo upon thy left ſide, and lay the Iniquity of the Houſe of Iſrael upon it, according to the number of the days that Thou ſhalt lye upon it, Thou ſhalt bear their Iniquity; For I have laid upon Thee the years of their Iniquity, according to the number of the days, three hundred and ninety days, ſo ſhalt thou bear the Iniquity of the Houſe of* Iſrael: *And when thou haſt accompliſh'd them, lye again on thy right ſide, and thou ſhall bear the Iniquity of the Houſe of* Judah *forty days, I have appointed thee each day for a year.* And that it is to be taken *for ſo many intire years* or prophetick days, I think will ſcarce be doubted, when we ſhall have examin'd theſe following particulars.

1. Whether to confine the *great Events* of the Church to ſo ſmall a ſcantling as that of *three years and a half*, be agreeable *to the Deſcription of the Perſon*, who here avows himſelf to have *received this Revelation from God, and to give it to his Servants*; I mean that of his being *Alpha* and *Omega*, the *beginning and the ending*, the *Lord which is, and which was, and which is to come*, the *Almighty*, Revel. 1. *v.* 8, & *v.* 17. of his being the *firſt and the laſt*, he *that liveth and was dead*, and *behold he liveth*, Amen; and *hath the Keys of Hell, and of Death?* Why this aſſerting his own Duration and Power, if all were but to give them the Prediction of ſo ſhort a time? Or whether to ſuppoſe this,

2. Would be agreeable to what he bids *St. John* write, *viz. the things which are, and the things which ſhall be hereafter?* Is it likely that ſo great a part of this book, as from the *ſeventh to the twentieth Chapter*, (which yet is the only profeſſed *book of propheſie* given in the whole *time of the Goſpel*) ſhould run out in the Hiſtory of *three years and a half?*

Or farther, whether

3. 'Twere agreeable to the *anſwer thoſe under the* Altar receive, *chap.* 6. 11. upon their expoſtulating after the *ten perſecutions* (for I take them to ceaſe there,) *How long O Lord holy and true, doſt thou not judge and avenge our blood on them that dwell on the Earth?*) viz. *that they ſhould reſt yet for a little ſeaſon* (little, agreeable to the *Divine Goodneſs*, which always expreſſes the ſufferings of his people in the gentleſt terms, that ſo their Faith might not fail under them: (ſee 2 *Cor.* 4. 17.) *until their fellow ſervants alſo, and their brethren that ſhould be killed, as they were, ſhould be fulfilled*, ſhould relate only to *three years and a half*? For if ſo, then *Antichriſt* muſt have then immediately ſucceeded, *i. e.* about the year 314, when *Conſtantine reoſtored Peace to the Church*, and *freed her from Perſecution*, and have had his period 1375 years ago. Again, let it be yet conſider'd, whether

4. It be agreeable to *an Empire* in its ſucceſſion, and ſuch *the Beaſt*, which is likewiſe *Antichriſt*, is, in its *riſe*, *continuance*, and *fall*, to reckon but *three years and a half*? Whether ſuch a Duration bear any proportion to the other *Heads of the Beaſt*? VVhether

5. It be agreeable to the work *the Whore that ſitteth upon many Waters*, Revel. 17. 1. (which is one of *Antichriſts* Denominations) was to do, *viz.*

To deceive all Nations with her Sorceries, ch. 18. 23.

To make ſo many Kings commit Fornication with her, *v.* 9.

And make War with the Saints, and to overcome them, and to have Power over all Kindreds, and Tongues, and Nations, ch. 13. 7.

VVhether

6. It be agreeable to the degrees by which *Antichriſt* was to arrive at his higheſt pitch: The *Image* he was to *make to the Beaſt*, which *had the wound by the ſword and did live*: *The power he had to give life to the Image of the Beaſt, that the Image of the Beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the Image of the Beaſt, ſhould be killed*, &c. *ch.* 13, 14, 15, 16, 17. and *cauſing all, both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, and in their foreheads; and that no man might buy or ſell, ſave he that had the mark, or the name of the Beaſt, or the number*

number of his Name? Could ſuch power be arrived at in ſo ſhort a compaſs of time?

Or whether, laſtly,

7. It be agreeable to the *ſeveral parts of his fall*, expreſt, whether by *the ſeven laſt plagues or Vials of Gods wrath*, or by the *Angels putting in his Sickle firſt for the Harveſt*, ch. 14. 15. and then for *the Vintage*, v. 17, 18, 19. by the *one to begin*, by the *other to finiſh the fall of Babylon*, if all were but for three years and a half continuance? Moſt certainly a longer time muſt be allotted for *Babylon* (which is one of Antichriſts names) to fill *up her Iniquity*, if in her were to *be found the blood of Prophets and of Saints, and of all that were to be ſlain upon the Earth*, ch. 18, 19. which is added there as the reaſon of her ruine, as ſhe, *i. e.* either *Pagan* or *Antichriſtian Rome*, was to bear the guilt of all the innocent blood that had been ſhed from the time of the firſt planting of Chriſtianity; agreeable to the ſentence that in a like caſe was, long before, given on *Jeruſalem*, Matth. 23. 35. *that upon you may come all the righteous blood ſhed upon the Earth, from the blood of righteous* Abel, *unto the blood of* Zacharias *the ſon of* Barachias, *whom ye ſlew between the Temple and the Altar.*

So then 'tis ſcarce to be doubted, but that *this continuance of Antichriſt*, was to be for as *many years* as there are *Prophetick days* in *a time, times*, and *half a time, in forty two months*, or *one thouſand two hundred and ſixty days.*

And now having thus, in what was neceſſary to be obſerv'd concerning *the riſe and growth of Antichriſt*, taken notice as of *the ſeveral periods* the *Holy Ghoſt* hath ſet for either, and the *different uſe* we are in this matter to make of the ſeveral Epocha's *of the taking of Rome*, viz. in 410 and 455, *and the diviſion of the Empire into ten Kingdoms* upon the laſt: and thereto added the Teſtimony of other Writers, with ſome Reaſons why *a time, times, and half*, or the *dividing of a time*; forty two *months*, or *one thouſand two hundred and ſixty days*, which are all the ſame, cannot be taken for *natural, but Prophetick days*, i. e. for *intire years*, I might fairly take leave of this point, in which I have been forced to be long, but I hope not tedious: But conſidering of how great moment 'tis that every thing ſhould be *clear*, and *coherent* in ſuch *a weighty*

matter

matter as *this is*, which hath been diſcourſing, I muſt farther ask the favour of the Reader that I may reflect a little on what *Daniel* in his Propheſy affords us towards the farther Illuſtration hereof; and the Place that chiefly ſerves to this purpoſe, is that of his 12th. *Chapter*, *verſ.* 10, 11. Which may be applicable, Either

For the fixing the time of the *Revelation* of Antichriſt, *i. e.* His coming to his *full growth*, *or Maturity*, or

For the ſettling the *Duration of his Reign.*

As to the firſt of theſe, *viz. The fixing the time for the Revelation of Antichriſt*, 'tis to be conſidered from whence the Calculation is to be taken, and where to end.

As to the time from *whence it was to begin*; the Angel tells us, 'twas *from the time that the daily Sacrifice ſhould be taken away, and the Abomination that maketh deſolate, ſet up.*

And when was that?

We have the Hiſtorical Relation of it, *Maccab.* 1. 54. 'Now 'the fifteenth day of the Month *Caſleu*, in the hundred forty 'fifth Year, they ſet up the Abomination of Deſolation upon 'the Altar, and builded Idol-Altars throughout the Cities of '*Judah*, on every ſide; *verſ* 55. And burnt Incenſe at the 'doors of their Houſes, and in the Streets: *verſ.* 56. And 'when they had rent in pieces the Books of the Law, which 'they found, they burnt them with Fire. *verſ.* 57. And who-'ſoever was found with any of the Books of the Teſtament, 'or if any conſented to the Law, the Kings Commandment 'was, that they ſhould put him to Death; *ver.* 58. Thus 'did they by their Authority to the *Iſraelites* every Month, 'to as many as were found in the Cities: Which happened to be before Chriſt, 167 Years. Now, take 167 out of 1290, and you leave 1123. But as the learned *Mede* obſerves, we are not to take it from the firſt, but any of the Years of the Profanation of the Temple, which lafting 6 Years, if we take it from the middle, will fall on 1120, the very Year when the forementioned Treatiſe was ſet out by the *Waldenſes*, or *Albigenſes*, declaring Antichriſt to be come: Or,

If we underſtand it of *the Time his Reign was to continue*, then 'twill not point out ſo much to the time of the *ſetting up the abomination that maketh deſolate*, by *Antiochus Epiphanes*; *as to*

that

that time, whereof the other was the Type, *i. e.* As we obſerved before, to the time when Antichriſt, (for of him, *Antiochus* is generally agreed to the be Type) *began to exalt himſelf*, which we ſhewed to belong to the times of *Leo Magnus*, and to fall in with the time, the *ten Horns*, or *ten Kings were to take their Kingdoms*, and that was in, or about 455. From whence reckoning 1290, we are brought to the 1745*th.* year after Chriſt.

But this exceeding 1260, the Years the *Angel* had before mentioned by 30: If we take out the ſaid 30, will leave 1715: Concerning which, it may be worth our while to enquire, whether in likelihood that be not the time for the *expiration of the Reign of Antichriſt?* (A Period which we are led to from the other meaſures of Prophetick time, which we ſhall have occaſion to take notice of in this following Diſcourſe.)

As, whether with reſpect to the *Jews*, for whom *Daniel* there puts the Queſtion (a thing never yet taken notice of by any, whom I have yet met with) the Year 1745, be not a likely Epocha for *their return to the true Worſhip of God in its full Purity?* As the other is for *the downfal of Antichriſt*, and the *beginning of thoſe happy Times to them*, and the *fulneſs of the Gentiles*, which ſhall be in very great Glory at this Period. As alſo,

Whether from thence reckoning the *Millennium* to enſue, we have not the *full Period of the Worlds duration.* Or,

If we take it in the Anſwer *the Angel* had before given to *Daniel*, *chap.* 8. 14. Of 2300 Days, reckoning them from *the time*, when *Daniel* ſaw the Viſion, which was, (as *Calviſius* gives it us in his Chronology) *Anno Mundi*, 3393: or before Chriſt, 555, we fall again upon the ſame number of 1745, for the time of the Viſion concerning the *Daily Sacrifice, and the tranſgreſſion of Deſolation to give both the Sanctuary, and the Hoſt to be trodden under foot*, verſ. 14. And then ſhall *the Sanctuary be cleanſed:*

Which being, as I have obſerved, the anſwer given to *Daniel*, Sollicitous of the Welfare of his People, may very well point out the time for their being called again, and to be received into the Enjoyment of thoſe Glorious things, which

which were promiſed them in the *times of the Meſſias.*

And the Calculation of it is thus, 555 before Chriſt, added to 1745 after Chriſt, gives 2300; the Time aſſigned for the fulfilling of thoſe things by the Angel.

And whatever we are to underſtand by that Phraſe, whether it relate to the *Millenium* ſo much ſpoken of; *or the Reſurrection* foretold, *verſ.* 1,2,3. Or whatever elſe, I leave it to the more Learned at preſent to determine; but whatever we are to underſtand by that Phraſe, 'tis then, 'tis promiſed to *Daniel*; *That he ſhall ſtand in his Lot.* verſ. *ult. But go thou thy way till the End be*; *for thou ſhalt reſt, and ſtand in thy Lot at the end of thy Days.*

But then this number exceeding the other in the ſame place of *Daniel*, viz. *Dan.* 12. 11, 12. by 45. If we take out the ſaid 45, will leave us to conſider what may happen with relation to that People in the Year 1700: And the iſſue of *the Wars* that are at preſent between the Imperialiſts, and the *Turks*, with thoſe other *Commotions* which may be very ſhortly expected in the Eaſtern part of the World, will in all likelihood explain this.

I would not be too poſitive in things of this Nature, but who can be ſilent, where God ſpeaks? What I have farther to remark hereon, may be ſeen afterward in that ſcene of Affairs, which is offered at, in the Explicatiou of the ſixth Vial, to which I refer the Reader. ἡ ταῦτα μὲν πρὸς ταῦτα.

The next thing to be ſpoken to, is,

How this great Eclipſe in the Church was to clear up again?

CHAP.

CHAP. VII.

How this great Eclipſe in the Church was to clear up again?

AND now we are again to follow *Daniel* in his Propheſy, who tells us, *Chap.* 7. 27. *That the Kingdom, Dominion, and greatneſs of the Kingdom under the whole Heaven ſhall be given to the People of the Saints of the moſt high, whoſe Kingdom is an Everlaſting Kingdom, and all Dominions ſhall ſerve and obey him:* Which the Angel thus expreſſes, *Revel.* 11. 15. *The Kingdoms of this World are become the Kingdoms of our Lord, and of his Chriſt, and he ſhall Reign for ever, and ever*: Whereupon the *twenty four Elders which ſate before God on their Seats, fell upon their Faces, and worſhipped God, ſaying, We give thee Thanks, O Lord God Almighty, which art, and waſt, and art to come, becauſe thou haſt taken to thee thy great Power, and haſt reigned*, verſ. 16, 17. Agreeable to what is aſcribed to him, Revel. 19. 12. *Allelujah, Salvation, and Glory, and Honour, and Power unto the Lord our God; for True and Righteous are his Judgments; for he hath judged the great Whore, which did corrupt the Earth with her Fornication, and hath avenged the Blood of his Servants at her hand:* And again, *verſ.* 6. *Allelujah, for the Lord Omnipotent Reigneth*: So, *that as to the clearing up of this Eclipſe*, the delivering the Church from that *Cloud*, which ſo long was over it, 'twill be by the *ruin of Antichriſt*, and *Chriſts taking to Himſelf the Kingdom* his Enemy had ſo long uſurped.

What *manner of Kingdom* that ſhall be? Whether Temporal or Spiritual, or both? VVhether ſo, as that himſelf ſhall *Perſonally* Reign, or only by his *Sub-Adminiſtrators*, is not my buſineſs here to determine; though I think too, the diſtinction of *Reigning Perſonally*, or by *his Sub-adminiſtrators*, (how great Diſputes and Controverſies ſoever it hath bred in the World) is very *trifling*; for 'tis his *perſonal Reign*, what

he now hath, it is as *He is Jesus*, who was Crucified, that *He is made both Lord, and Christ*, *Acts* 2. 36. And 'tis the same thing *for Him*, nay, it may be more effectual to sit as *King in his Throne in Heaven*, and from thence influence his Subjects, by *encouraging*, *strengthning*, *comforting*, *and giving Success to* what they undertake, as if in Person He were to appear at *Jerusalem*, and there begin his Kingdom; to march at the Head of his Armies, and so go on *Conquering*, *and to Conquer: No*, *his personal Reign*, in the Sense those who are so much for it, would have it to be, would be rather to lessen his Kingdom, to confine the Glory of it to his Presence, *as Man*, *i. e.* Where he should chuse to reside on Earth, (for every where He could not be, if He were so to Reign; no, we know when He was here, *Place* and *Time* He was subject to) which, whilst He sits *in Heaven at the Right-hand of his Father*, can be no more restrained than that *Power* and *Majesty*, to which *he is there admitted*. But I may not digress; *What manner of Kingdom soever* it shall be, that it shall *be introduced with the Confusion of Antichrist*, *that it shall bring Freedom and Deliverance to his People*, that it shall *be ushered in with binding Satan for* 1000 Years, is no doubt, *Revel.* 20. 1, 2, *&c.*

Happy Age of the Church, when she shall be so set free from the heavy Yoak of *Babylon*, as never to be in danger to come under it again! For so likewise the Apostle assures us, 2 *Thess.* 2. 8. *He shall consume him by the Spirit of his Mouth*, *and shall destroy with the brightness of his coming*.

But then are there no *other degrees of the fall of* Babylon? Is there nothing more particular, whereon, in the long tract of time, Antichrist is to Reign, and before he comes so near his Fall, the true Believer may exercise his Faith, and see that what is promised to be at last thus fully accomplished, hath its Beginning in the mean time, at least some certain Prognosticks of *His final Ruin in its due Season*? Yes, for that Reason it hath pleased Him, who was found worthy to open the Book with seven Seals, to give us a double Account hereof, one *more general*, the other *more particular*, in the 14th, and 16th Chapters of the *Revelation*.

And

And for the better ſatisfaction of the Author *of Nubes Teſtium*, and all others who are under the *ſame Cloud* with him, I ſhall not think it tedious *to ſay ſomething on both*, and then leave it to *Them*, and *all Mankind to judge*, where the charge *of Novelty* lies, and how great *their danger* is, on whom *the Scandal reſts*.

The *more general Account* of this is, what we read, *Revel.* 14. Where having provided for the ſecurity of true Believers, by the *Mark of his Father's Name written in their Foreheads*, *verſ.* 1. Thereby directing us to the *pure Profeſſion of the Faith* maintained by them, amidſt the Corruptions embraced by thoſe who worſhipped the *Beaſt*, *and his Image*, *and had received his Mark in their Forehead*, *or their Hand*, *verſ.* 9. Expreſt by their *not being defiled with Women*, *for they are Virgins*; *by their following the Lamb whitherſoever he goeth*, *by their having no guile in their Mouth*, *and being without Fault before the Throne of God*, verſ. 4, 5. He proceeds verſ. 6. to ſhew what it was, by which he would advance his Kingdom, and that was the *Everlaſting Goſpel to be Preached unto them that dwell on the Earth*, *and to every Nation*, *and Kindred*, *and Tongue*, *and People*; the effect whereof on Antichriſt ſhould be, to declare his certain Ruin in theſe Words, *Babylon is fallen*, *is fallen*, *that great City*, *becauſe She made all Nations drink of the Wine of the Wrath or poiſon of her Fornication*, *verſ.* 8.

This as the *general Fate* that ſhould attend her, which, with reſpect to the ſeveral Advances towards it, is farther deſcribed *verſ.* 9, 10, 11. By that conſtant Succeſſion of God's Judgments on thoſe, who ſhould *worſhip the Beaſt*, *and his Image*, *and receive his Mark in their Forehead*, *or their Hand*; *for the ſmoak of their Torment was to aſcend for Ever and Ever*, εἰς αἰῶνας αἰώνων, one Age after another, and they to have no reſt Day nor Night, never to be in any fixed ſtate of Eaſe and Proſperity, till the *Divine Judgment*, *the Hour whereof is ſaid to be come*, ver. 7. Shall be fully executed on them, in their *final Ruin*: And that again expreſt in the two great Parts of it, when *He who ſat on the white Cloud*, (all things clear and ſerene about Him) *like unto the Son of Man*; *having on his Head a golden Crown*, *and in his Hand a ſharp ſickle*,

ſhall firſt thruſt in his Sickle *to reap the Harveſt*, and then to *gather the Cluſters of the Vine of the Earth.*

The more particular, is what we read, *Revel.* 16. And that too uſhered in with the great Care God in his Providence hath for theſe, who ſhould have reſiſted the Corruptions of *Antichriſt*, who, though they *ſtand on the Sea of Glaſs, mingled with Fire*, to ſignifie the ſharp Tryals and Perſecutions of the true Church; yet 'twas ſo, as to be aſſured of Victory over *the Beaſt*, and *over his Image, and over his Mark, and over the number of his Name*, ch. 15. 2. They had it all the time of their Sufferings, as they were born up againſt theſe Corruptions, ſhould have it at laſt, as they were to triumph over thoſe their Enemies, which had thus beſet them; which being preſented to St. *John* in his Viſion, he is farther made to *hear a great Voice out of the Temple, ſaying to the ſeven Angels, Go your ways, and pour out the Vials of the Wrath of God upon the Earth*, chap. 16. 1.

Which are what are now to be ſpoken to in their order: Only before that can be done with that clearneſs ſuch a Diſcourſe as this ſhould carry with it, 'twill be neceſſary we premiſe ſome previous Remarks.

CHAP. VIII.

Some Remarks neceſſary to be premiſed for the clearing up what will afterwards be ſaid of the ſeveral Vials.

1. THat as to the *time* of pouring out the Vials, it cannot be till *Antichriſt* ſhould be ſo far advanced, as to have made *an Image to the Beaſt, that had the wound by the Sword, and did live, Revel.* 13, 14. And to have impoſed his *Mark*, though *his name*, and *number of his name* were not then compleated; for 'tis on thoſe who *had received the Mark of*

His his

his Name, and worſhipped his Image, that the *firſt Vial* was to be poured out. *Rev.* 16. 2.

2. That it is not neceſſary the *Trumpets and Vials* (it being their ſeveral Objects, and the diſtinct Capacities of thoſe on whom they were to take place, in which they chiefly differ) ſhould be all of them reſtrained to diſtinct times: Some of the Trumpets undoubtedly had ſounded before any of the Vials were to be poured out; but when the time came for theſe to be poured out, they might be co-incident ſome of them with one another. As for the purpoſe;

The *firſt Trumpet*, and *firſt Vial* I take to be quite different; as I do alſo the *ſecond, third, and fourth Trumpets* from the *Vials*; However in the manner of expreſſiug them, they fall in very much with the *ſecond, third, and fourth Vials*: But then for the *fifth Trumpet*, and *three firſt Vials*, I ſee not why they may not ſynchronize.

The *fourth and fifth Vials* ſeem to ſtand by themſelves.

The *ſixth Trumpet*, and *ſixth Vial* agree very much in *Time*, and *Subject*, though they differ in their *reſpective Ends*: The *one* being to give the Secular *Antichriſtian* Power its great Blow; the *other* to bring down the *degenerate, Eccleſiaſtical or Papal Power*, and with both to advance the great work of the *Jews Converſion*, and bringing in the *fulneſs of the Gentiles*: The *ſeventh Trumpet*, and *ſeventh Vial* fully compleat the Ruin of all the preſent Enemies of the Church, and what is the great Mortification to them all, are to bring in that Kingdom of Chriſt in its full Glory and Extent, which from thence is always to prevail. As alſo,

3. That we pretend not to be ſo exact in the *ſeveral Vials*, as if what is given in the *Prediction* could ſuit with no other *Events*; only where the Series of things correſponds with the Text, as it ſeems to do in what we have aſſigned, and anſwers the great end of the Propheſie, we are apt to think what is offered, ought to be received with the greateſt Candor by all lovers of Truth.

For I will not ſo inſiſt on any thing of this nature, as to preſume that this, and no other may be the ſenſe of the *reſpective Vials*, I know things in Scripture are delivered according to that of the Pſalmiſt, (*Pſ.* 119. 96. *Thy Command-*

ment

ment is exceeding broad,) with *that Latitude*, that many times there is not only a *Myſtical* and *Literal*, but a *general and particular* Interpretation of the ſame Truth, and as in the Type, what *particularly* related to *Egypt*, and its Plagues, may generally, and in the Antitype be verified of all the Enemies of the Church; As What relates to the *whole Church*, may likewiſe be veriſied to every *particular Chriſtian*; and this is no ſmall part of the Divine Wiſdom, (if I may ſo ſay) to give every one his own Portion; nor will I therefore conteſt it with any, that *thoſe and no other Events*, than what I ſhall point to, can be underſtood by the *ſeveral Vials*, but leave it to the Judgment of every diſcreet Reader, whether thoſe that ſhall be aſſigned, if they are not excluſive of all other Interpretations, yet do not themſeves however reach the matter in hand.

And the Truth is, if we are ſo happy as to be in the right, as to the firſt *commencing* and *ending* of *theſe Vials*, (now the reaſon of the thing is our beſt guide here.)

If we are ſo happy, as to have given the true riſe of Antichriſt, *An.* 455.

If ſo happy as to have ſettled the Period for his coming to his heighth, to that maturity, wherein he is the *Man of Sin, and Son of Perdition*, by beginning to reckon for it at 410.

If ſo happy as to have hit upon the Period, which muſt put an end to his Reign, 'twill be ſufficient that in order thereunto, we have pointed out thoſe Judgments which cannot be denied to have fallen upon him, and that in ſuch order of time, as to have given to each a due diſtance, and diſtinction in the ſeveral ages, wherein they were verified.

And that herein we may give *ſome probable Scheme*, it *may not be amiſs previous* to what we ſhall offer on the *ſeveral Vials*, which are called the *laſt Plagues*, *Revel.* 15. 1. In order to a general Comprehenſion of this whole Book of the *Revelation*, and the *Predictions* therein delivered, ſo to fix the *Scene*, as to ſhew what in probability, was the time aſſigned for the fulfilling the ſeveral parts of the *Revelation*.

Begin

Begin we then with St. *John*, at the time when he received the *Revelation*, *viz.* At his being in *Patmos*, which is ſuppoſed to be *Anno Chriſti* 94. (For I cannot ſee how any thing of Prophecy ſhould look back to what was fulfilled, before the Viſion of it was given) begin we then I ſay, with St. *John*, at the time when he received the *Revelation*; what can the buſineſs of the Epiſtles written to the ſeven Churches in *Aſia* be, but what they ſpeak themſelves, *viz.* Meſſages to thoſe Churches then in Being, with whom it was to fare, according as they ſhould behave themſelves under the ſeveral Diſpenſations therein mentioned? And if no particular time be there expreſt, for the Events that are foretold, may not the reaſon of it be, becauſe what is there ſaid, is intended to *any Church*, or *any Age* of it under the *ſame Circumſtances*? Or, if in the great Events of it, it is to look farther than thoſe particular Churches, but ſo as to be confined ſtill to thoſe in *Aſia*, and what more particularly own their beginning from, or any way depend on them, known generally by the Title of thoſe of the *Greek Communion*, may not theſe Epiſtles more particularly reſpect the Fates of that Church? 'Tis a Point worth our enquiring into, and poſſibly what would receive great light from hence.

Now this is the Subject of the three firſt Chapters; and there ſeems to be this ground adminiſtred for what is here offered, that Chriſt is again diſtinctly repreſented as *the Head of the Church*, in order to the *following Viſion*, *chap.* 4. Which would ſeem to ſpeak ſome great Reaſon for it, and what better reaſon can there be, than that as the Viſion, ſo thoſe too to whom 'tis repreſented, ſhould be diſtinct?

This therefore being firſt touched on, what times in all likelihood do the *Seals*, and *Trumpets*, and *Vials* under them point out, that is now to be ſpoken to.

CHAP.

CHAP. IX.

What times in all likelihood the Seals, *and* Trumpets, *and* Vials *under them, point out?*

NOW theſe ſeem to be in this Order: *The firſt of theſe Seals* ſhews us Chriſt ſetting forth as *a great Conqueror*, and the *Conqueſt* that goes out with Him, is to accompany him through all the *other Seals*; ſo that that is fixed to no particular time, but runs through all the other changes that were to ſucceed in the Church, until it ſhould with him be conſummated in Glory.

The *three next* carry us through the ten *famous Perſecutions*, the *laſt* of which was ſo memorable, that the *Egyptians* from thence took one of their *Æras*, calling it *Æra Martymum*: 'Twas that begun under *Diocleſian*, it began in *Egypt* on *Eaſter-Day*, where in one Month ſeventeen Thouſand were Slaughtered. *Quippe certatim glorioſa in certamina ruebatur, multoque avidiùs tum Martyria glorioſis mortibus quærebantur quam poſtea Epiſcopatus pravis ambitionibus appelebantur*; Men run in in Crouds into the glorious Conflicts, and Martyrdoms were more earneſtly ſought by glorious Deaths, than afterwards Biſhopricks were purſued by baſe Ambitions. Of which, *Sulpitius Severus* thus writes, *nullis unquam bellis mundus magis exhauſtus, neque majore unquam triumpho vicimus quam cum decem annorum ſtragibus vinci non potuimus*; The World was never more Exhauſted by any Warrs, nor did we ever Conquer by greater Triumph, than when we could not be conquered with the ſlaughters of ten Years. Then it was the *Thæbean* Legion gained their Honour under *Maximian*'s decimation: Then it was here in *Britanny*, there was almoſt a general exciſion of all the Chriſtians, and among them the

ſo

ſo famous St. *Alban* ſuffered Martyrdom; in a word, the Perſecution was ſo great throughout all the World, that their Name was well nigh extinct, and a Coin ſtampt by *Diocleſian*, with this Inſcription; *Nomine Chriſtianum deleto qui remp. evertebant*, the name of the Chriſtians being quite blotted out, who did overturn the Commonwealth.

And how proper an Introduction was this to the *next Seal*, which ſhews the *Souls under the Altar, crying with a loud Voice*, Revel. 6. 10. *Saying, how long O Lord, Holy and True, doſt thou not judge, and avenge our Blood on them that dwell on the Earth?*

The effect whereof, I take to be *Chap.* 13. 10. At the thorow ruin of the Empire, but ſo that in the mean time, a ſhort Triumph is granted to the Church, upon the overthrow of *Maxentius* by *Conſtantine*, and with him, of Paganiſm it ſelf.

And this is, what I take to be the buſineſs of the *ſixth Seal*, Rev. 6. 12, 13, 14, 15, 16, 17. After which, till the firſt taking of *Rome*, I take to intervene that *little Seaſon*, which the *Souls under the Altar are bid to reſt, until their fellow-Servants alſo, and their Brethren, that ſhould be killed as they were, ſhould be fulfilled*: Which happened in the Perſecutions of *Julian*, *Valens*, *Valentinian* the ſecond, with the many Cruelties exerciſed on the Orthodox by the *Arrians*, *&c.* in return whereof, *the cry of the Souls under the Altar* is fully anſwered, and the overthrow of the *Roman Empire* wholly accompliſhed, *Rev.* 13. 10. at leaſt ſo far, as from that time never again to make *Rome* the Seat of it.

'Tis true indeed, that the *Eaſtern* part of the Empire (for ſo it happened upon the Death of *Conſtantine* to be divided, *viz.* into the *Eaſtern* and *Weſtern* Empire, firſt under *Conſtantius* and *Conſtans*, though ſoon united again, as 'twas again divided under *Honorius* and *Arcadius*) was of longer continuance, as not expiring till the year 1453, or thereabout, though much leſſened long before that time *in its extent*, *viz.* from the Year 800. or thereabout; when *Carolus Magnus* began the new Empire of the *Weſt*; ſoon after which, *viz. Anno* 805. *Aaron*, King of the *Saracens* gave him *Mount Calvary, and the Sepulcher of Chriſt*, which was afterwards the occaſion of

ſuch long and bloody VVars between the *Saracens* and the *Chriſtians*: which I take notice of here, as to point out from thence the time of the *firſt Plague or Vial*, ſo to be a guide to lead us to what in Probability we may aſſign to be the *ſecond*, and *third*, which we make to refer to *the two great Expeditions to the Holy Land*, and what then happened to thoſe who had the *Mark of the Beaſt*.

But as to the *Weſtern* Empire, as 'twas *Imperium Romanum*, the *Roman* Empire, that muſt (notwithſtanding this new nominal Emperor) be lookt upon to have expired at the time, we have above aſſigned for it.

And as for the time that ſucceeded between that, and the Riſe of *Carolus Magnus* or thereabout, (for we fix it not preciſely to that Year, but only make uſe thereof to ſhew, that it was never more than the *Image of the Beaſt*, that from that time obtained; *Carolus Magnus*, and his Succeſſors, leaving no more than the *name*, and *ſhadow of that Power*, which belong'd to the *former Emperors*) that ſeems to be the Seaſon, wherein *their Sins* were but ripening them for *thoſe Judgments*, which upon the ſounding of the *ſeveral Trumpets*, were to be *poured on the Empire*, as it was then again called, and diſtinguiſhed from the *Papacy*, which was to be the more *immediate Subject of the Vials*: *The Papacy*, I ſay, for that ſeems to be the name they ſo much affected, and it was not long after, as I before obſerved, that it was decreed, that *Papa*, or the name of *Pope*, given in common before to *other Biſhops*, ſhould from thenceforth be given only to *One*, and that *the Biſhop of* Rome: 'Twas the Decree of *Hildebrand*, or ~~Gorgon~~ Gregory the ſeventh, in whom we fixt *the number of the Beaſt*.

Nor is it to be wondred, that after this diviſion of the Empire, *God's dealings* ſhould be *diſtinct*, as the *Parts* of it were, and their *Woes* to come later (not but they had ſome ſhare in the firſt *three Trumpets* with the other) *whoſe Sins and Provocations* did ſo.

For were they not the the Emperors of the *Eaſt*, that expreſly made it their Buſineſs to oppoſe the *worſhipping of Images* both before and after the *ſecond Council of Nice*? The Hiſtory of the *Iconoclaſtæ*, and *Iconomachi* will ſufficiently clear this.

For,

For, if *Conſtantinus* the *ſeventh*, and *his Mother Irene*, as alſo *Michael Curopalata* are reported to have been addicted to *Image-Worſhip*, yet *Leo Iſaurus*, and *Conſtantinus* abuſively called *Copronymons*, and his Son *Leo* had ſucceſſively born their Teſtimony againſt them, as did likewiſe *Nicephonis*, *Leo Armenius*, *Michael Balbus*, and *Theophilus*; The Controverſie began about the Year 725, from whence to the Reign of the ſaid *Theophilus*, which ends about 840, is near ſix ſcore Years, moſt of which time the *Eaſtern Empire* held up againſt *this great Corruption*; only, as 'tis before obſerved, *Conſtantinus*, and *Irene*, and *Michael Curopalata*, temporized in this matter.

And for the time wherein the aforeſaid, *Conſtantinus* Reigned with his Mother *Irene*, 'tis to be obſerved, that for great part of it, he was in his *Nonage*, being but ten years old, when he came to the Empire, in which time, *viz. Anno* 787, the ſecond *Nicene Council* was held; And as for *Michael Curopalata*, his Reign was a little more than one Year: So but that we ſee, that for near 100 years of this Interval, (for *Conſtantinus* his Reign with, and without his Mother *Irene*, (for in his tenth Year he depoſed her, and reſtored her again in his twelfth Year) is reckoned to be about 17 Years; his Mother *Irene*'s Reign alone, is ſaid to be about 6, and *Michael Curopalata*'s ſomething above one,) the *Eaſtern Empire* bore up againſt this ſo *groſs Idolatry*; which, (as we juſt now obſerved) may very well be aſſigned as a Reaſon, why their *Woes* come *later* (for in thoſe *three Woes* proclaimed, *Revel.* 8. 13. I queſtion not, but they are to be reckoned to have their ſhare) than thoſe of the *Weſtern Empire*, and *Weſtern Church*.

Beſides, 'tis not to be paſſed by, what ſoon after the ſecond *Council of Nice* happened in the *Synod af Franckford* under *Carolus Magnus*, *Anno* 794, wherein the aforeſaid Council was condemned, and the *Worſhip of Images* rejected; which joined with what is above obſerved of the *Iconoclaſtæ*, *i. e.* the *Weſt* herein, as well as the *Eaſt*, thus far at leaſt witneſſing againſt this ſo *groſs Corruption*, leaves it to be conſidered, whether what occurrs, *Revel.* 14. 6, 7. may not be referr'd to this Matter; the words are: *And I ſaw another Angel fly in the midſt of Heaven, having the Everlaſting Goſpel to preach unto them that dwell on the Earth, and to every Nation, and Kin-*

dred, and Tongue, and People; ſaying with a loud Voice, Fear God, and give Glory to Him, for the hour of his Judgment is come, and Worſhip Him that made Heaven and Earth, and the Sea, and the fountains of Waters.

Now what will better reſemble an Angel flying in the midſt of Heaven than ſuch eminent *Preachers* as the *Emperors* were? What ſo much make againſt the *Worſhip of Images*, as the *Everlaſting Goſpel the Angel is here ſaid to Preach*? For is not the deſign of this Doctrine, as to fix *all Worſhip* to God alone, as he is the *Almighty Creator of all things*? So to ſhew what 'tis that brings on the *Vials* of his Wrath, expreſt by the *Hour of Judgments being come*? And the certainty of their Ruin, who embrace any other Worſhip? For ſo we read *verſ.* 8. *And there followed another Angel, ſaying, Babylon is fallen, is fallen*: When once given up to Idolatry, there's nothing can prevent her Ruin: She may for a while propagate her *Corruptions*, and Perſecute thoſe who *will not drink of the Wine of the Wrath* or *Poiſon* (for ſo θυμὸς is ſometimes rendred) *of her Fornication*, but for all that, the Decree is paſt, and the Wine *of Gods Wrath too is poured out into the Cup of his Indignation*, verſ. 10. The *Saints* may have a time for their Patience, *verſ.* 12. As it afterwards happened in the furious Perſecutions of the *Waldenſes and Albigenſes*, and whoever would *not worſhip the Beaſt, and his Image, and receive his Mark in his Forehead, or in his hand*, verſ. 9. But 'tis a *Patience* that ſhall at laſt be *Crowned*, when the *Idol-monger* ſhall be deſtroyed; for this the *One* is marked with the *name of God written in his Forehead, ver.* 1. As the *Other* is with the name *of the Beaſt*, verſ. 9, 10, 11.

I come now to the *Vials* themſelves, and firſt of the general introduction to them, *Revel.* 16. 1. which I ſhall treat of in a diſtinct Chapter, *viz.*

CHAP.

CHAP. X.

Of the general Introduction to the Vials, Revelations 16. 1.

AND *I heard a great Voice out of the Temple, ſaying to the ſeven Angels, Go your ways, and pour out the Vials of the Wrath of God upon the Earth.*

The Voice out of the Temple ſpeaks it to be from God, and to reſpect the *Affairs of the Church*; and its being ſaid to be a *great Voice*, ſhews the *Terrour* it brings with it, and the *certain Succeſs*, the things it ſpeaks are to have, and that 'tis a *Voice* that will be heard.

The Angels being bid to go their ways, and pour out the Vials, makes it evident that it is not *the Church in its Purity*, (the *Temple* from whence this Voice comes,) that is to be the *Subject of theſe Plagues.*

The Angels not going on this Errand till bid, demonſtrates as their *Obedience* to the Commands of their great Maſter, ſo their *unwillingneſs* to be the Executioners of Vengeance, till expreſly ſent.

Their being called *Vials*, is in alluſion to *Veſſels* ſo called, to ſignifie the *definite meaſure of Divine Judgments*, and the *manner* in which they are poured out.

Their being *Vials of the Wrath of God*, ſhews them to be *the Effects* of *his Juſtice* on *impenitent Sinners*, that *Juſtice* of his, which he executes not till provoked to it, but *ſuch*, as when *executed*, there's no *avoiding.*

The Vials full of the Wrath of God being given unto them by one of the four Beaſts, ch. 15. ver. 7. (for this too is here to be taken in) diſcovers the high regard God hath to *his Miniſters*, and the *Prayers of his People* (for of thoſe may be underſtood the four Beaſts, *ch.* 4. 6, 7, 8.) it being the *ſame Beaſt*, that gives the *Seven Vials* unto the *ſeven Angels*, which had *Golden Vials full of Odours, which are Prayers of Saints*; for of each of them is this affirmed, *ch.* 5. 8.

By

By *Earth* in this Book I take generally to be ſignified, what is oppoſite *to Heaven*, ſo that if *Heaven* ſignifie *the Church*, or the *Eccleſiaſtical State*, *Earth* will ſignifie *what is Secular*, and properly *of this World*, i. e. The *Earthly*, and *Temporal* Power, and its Subjects, as theſe ſtand in oppoſition to the *other*: But ſomething more ſeems to be meant by *Earth* in this Verſe, *viz.* as 'tis taken for every thing in this *Lower*, *Material World* and ſo not only *the groſſer part* of this great *Syſtem of Nature*, which we call *Earth* in diſtinction from the other parts of it, but the *Sea*, *Rivers*, *Sun it ſelf*, with the *Circumambient Air*, are by a Synecdoche of this more eminent part taken for the whole, hereby to be underſtood: This I cannot but obſerve here, becauſe the *ſeven Vials*, which are afterwards ſaid to be pour'd out on *theſe ſeveral parts of the Univerſe*, (as things are here metaphorically thereby ſignified) are all ſaid here to be *poured out upon the Earth*.

CHAP. XI.

Of the firſt VIAL.

AND the firſt (Angel) *went and poured out his Vial upon the Earth, and there fell a noiſom, and grievous Sore upon the Men which had the mark of the Beaſt, and upon them which worſhipped his Image.* Revel. 16. 2.

By *Earth* here, as is jnſt now obſerved, is ſignified what is oppoſite to *Heaven*, ſo that if *Heaven* ſignifies the *Church*, or *Eccleſieſtical State*, *Earth* will ſignifie what is *Secular*, and *Properly of this World*; and if ſo, it will intimate *this Vial* to concern in the firſt place the *whole Roman Empire*, the *Secular*, *Earthly*, and *Temporal Power* there in Being; but ſo that (as it follows) it ſhall in particular fall on thoſe of *its Subjects*, *which had the mark of the Beaſt*, *and which worſhipped his Image*. And that requires, that we conſider here, 1. what is meant by the *Beaſt*? 2. What it is we are to underſtand by his Mark? 3. What by his Image? And

1. What is meant *by the Beaſt*?

Now

Now 'tis evident that by the *Beaſt* is to be underſtood that *Power*, which roſe up in the place of what was *Imperial*: For ſo 'tis propheſied 2 *Theſſ.* 2. 7, 8. And ſo it was repreſented to St. *John* in his Viſion, *Revel.* 13. 11. *And I beheld another Beaſt coming up out of the Earth*; *another* in diſtinction from what was before, but a *Beaſt* ſtill, to ſhew that 'tis the *ſame Power*, that is ſtill continued, though with reſpect to him, who exerciſes it, it is but εἰκὼν the *Image of the former*; for ſo he who was to come up in his place, *viz.* the *Pope*, is: The name of *Emperor* indeed he takes not upon him, but *he exerciſes all the Power of the firſt Beaſt before him*, ver. 12. *i. e.* So overrules and controuls the *Secular Power*, as to make it ſubſervient to what he hath poſſeſſed himſelf of, *i. e.* To what is *ſpiritual*: He *exerciſes all his Power before him*, ἐνώπιον αὐτοῦ. As 'tis in *his Preſence* under the *ſhew*, and *covert of his Authority* he doth it: As he permits him to have the name of doing that, wherein he is only his *Tool* to execute ſuch Sentences, as he (*the Pope*) ſhall firſt decree; for there's the whole juggle of delivering up Offenders to the *Secular Power*, which is to proceed againſt them without any farther Tryal, or Cognizance of the cauſe, for which they are thus remitted to the *Civil Magiſtrate*.

And that it is added, *He cauſeth the Earth, and them that dwell therein to worſhip the firſt Beaſt, whoſe deadly Wound was healed*; this muſt be underſtood by conſidering *what his deadly Wound was*, ver. 3. Which in all probability was the blow he received in having *Paganiſm and Idolatry* (for to that *Worſhipping* will moſt properly relate) beaten down; but not without including alſo that Supream Power, from whence he was caſt down at the diſſolution of the *Weſtern* Empire: Indeed both, *i. e.* The *Imperial Power*, and *Idolatry* under it, went together, (excepting for the ſhort breathing time Chriſtianity had under *Conſtantine*, and ſome few of his Succeſſors) and both fell together; and the reſtoring *either* or *both* in *their Image*, muſt denote, as the *ſhew of Power* to which the *Beaſt* again revived after that *deadly Blow* received by the *Goths*, *Hunns*, *and Vandals*, ſo that *ſhew of Idolatry*, i. e. That *other ſort of Idolatry*, which under *degenerated Chriſtianity* ſucceeded into the place of what was *Pagan*, or *meerly Heatheniſh*; the reaſon in all likelihood why the *outward Court* (whether to be

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underſtood of the *Territories of Antichriſt*, or the *outward ſhew of Religion*, as it ſhould all along be profeſſed by *degenerate Chriſtians*) is ſaid to *be given to the Gentiles*, Revel. 11. 2. And the *Holy City*, (i. e. *true Religion in its Purity*) to be *trodden under foot forty two Months*.

So then it is evident, what we are to underſtand by *the Beaſt*? i. e. the *Supream Power*, as 'tis now uſurped by the *Pope*, though in the ſhew of it given *to him*, who wears the name of *Emperor*, raiſed to that *Stile* and *Power* by the *Pope* (for ſo *Carolus Magnus*, and his Succeſſors were) and upheld therein in order to that *Power*, which he and his followers have from that time exerciſed before him. The next thing to be here conſidered, is,

2. What we are to underſtand by *his* Mark?

And that, I queſtion not, is well applied to that *Profeſſion of Errors, and wicked Practices* the *Pope* requires from his followers: The *former* very properly ſaid to be the *mark in the Forehead*, as the *latter* is, *in the Hand*. And,

3. As *to his Image*, we have already touched at that, under the firſt of theſe Enquiries, as it is the *Image*, whether of *Power* or *Idolatry* aboliſhed with the *Roman Empire*, properly ſo called, but reſtored, as we have above interpreted it, under the *Papacy*; for as to both theſe ἡ εἰκὼν αὐτῦ *his Image* relates and the Controverſie then moved in the Church about εἰκόνες, *Images, and their worſhip*, (which is well known to have been the great Debate about the time, that a new Emperor was ſet up in the *Weſt*,) ſeems to give us particular light in this matter.

The Controverſie, as is already obſerved, began about the Year 725, and laſted till about 840, and gives the faireſt Riſe imaginable for our Conjecture of what was the Buſineſs of *the firſt Vial*, viz. *the Judgment* that overtook this *great Corruption of the Church*, in the *Irruptions of the Saracens*, the matter more ſtrictly now to be enquired into.

And for this, methinks we have a very proper Key in what the *Holy Ghoſt* aſſigns for the *Subject of this Plague, as it was to be upon the Men which had the Mark of the Beaſt, and worſhipped his Image*; which if to be underſtood of thoſe who had given up themſelves to *that Idolatry*, or *Image-worſhip* which

which then obtained, will very directly lead us to *that Judgment*, which in that Age was poured out upon *ſuch*: And is it not evident the *Irruptions of the Saracens* were ſo?

For was it not agreeable to the Principles of their pretended Prophet *Mahomet*, (one of which was to *deſtroy Idols*, as *Elmachinus* in his *Hiſtoria Saracenica*, p. 3. informs us

ورفض عبادهم الاصنام *deſtruxitq; Idolorum Cultum*)

to make War upon the *Worſhippers of Images*?

And was it not at this time they made their great inroads upon them? And 'tis very remarkable, (but of that only by the by) that the name of Reproach theſe *Imagemongers* caſt upon *Leo Iconomachus*, was Καβαλινόφεων, ſo he is Nicknamed *Theophan. Chronogr.* p. 339. as one that *was of the ſame Opinion with the Saracens*, and as *ſuch* they likewiſe endeavour'd to blot others of *the Iconoclaſts*.

And certainly, to come to *our purpoſe*, and *the words* in which the Holy Ghoſt hath been pleas'd to expreſs *this Vial*, nothing can more deſervedly be term'd *a grievous and noiſome Sore*, than that was:

For how was it in it ſelf, *with reſpect to that Corruption* it brought with it into the Church, *the moſt putrifying, infectious, abominable ſore*, that ever broke out on any body? How with reſpect to the *Applications* that were made to this *ſpreading Leproſie*, I mean *the Judgments*, which ſo manifeſtly followed it, the moſt *painful, fretting wound* that men could receive? ἕλκος κακὸν καὶ πονηρὸν, *'twas wickedneſs, and Impiety* in the higheſt was *the wound*, and *Vengeance* agreeable to ſuch *Impiety and Wickedneſs*, was the proper attendant *thereof*.

The Sore, noiſome Diſeaſe or *Infection*, began (as is already obſerv'd) with the *firſt riſing up of the Beaſt*, and ſeems to have been confirm'd in the *publick enacting of Idolatry* (ſo I call it) in the *ſeventh general*, or *ſecond Council of Nice*, wherein *Worſhip and Adoration was Decreed to belong to Images*.

And as for the *wound and vengeance* agreeable to *ſuch Impiety*, *i.e.* the *Vial* poured out for it, that may very well be underſtood of the forementioned *Irruptions of the Saracens*, eſpecially what happen'd between the years 820 and 830; for 'twas then *they* had poſſeſſed *Spain*, *Calabria*, *Apulia*, and *moſt part of Italy*, *Petav. Ration. Tempor. Part* 1. *l.* 8. *p.* 389.

and could not be driven thence till about the year 980; *i. e.* 150 years after the time when the *Tails of theſe Scorpions* (as they are deſcribed in the 5th Trumpet, *Revel.* 9. 10.) did ſo thorowly ſting them, as 'tis ſaid in the Text, *for five months* which makes up in *Prophetick days* the ſaid 150 years.

Now this I doubt not, but may be very well aſſign'd, as the buſineſs of the *firſt Vial*, the pouring of it out upon the *Earth*, ſuppoſing the *Weſtern Empire*, in the ſenſe we gave of *Earth*, as applied in this Book to ſignifie the *Secular*, or *Earthly Power*, to be firſt reſtored, before it could be the Subject of the ſaid *Vial*; as alſo the *Subjects of* it to have received the *Mark of the Beaſt*, and to have *worſhipped his Image*, which, with reſpect to the *firſt* could not be before the year 800 (for it was then the Empire was reſtored) with reſpect to *the ſecond*, not well before the aforementioned *ſecond Council* of *Nice*; For however *Image-Worſhip* had before gained too great Footing, *and the Mark* began to be ſet, yet it could not be well ſaid to be ſettled till then; the Conſequence whereof muſt be this, that there, or from thence forward we are to look for the *pouring out the firſt Vial*: and nothing, if conſidered, as in the *Reaſon* that moved the *Saracens* to invade them, ſo in the *Miſchiefs* they were the *Authors* of, can more naturally anſwer the Metaphor of a *noiſom and grievous Sore*. And therefore till any thing elſe be offered that may better explain this, I ſhall not doubt to reſt herein for the Explication of the *firſt Vial*.

Only I do not ſo reſtrain this to the *Weſtern Empire*, as not to ſee the *ſame Vial*, though in a *leſs Degree*, poured on ſome parts of the *Eaſtern Empire*; but that I take rather to be *a Merciful Warning* to them, who ſhould afterwards ſuffer more deeply under their Violence, when the the three *Woes* foretold, *Revel.* 8. 13. were to take place.

CHAP.

CHAP. XII.

Of the ſecond Vial, Rev. 16. ver. 3.

AND the ſecond Angel poured out his Vial upon the Sea, and it became as the Blood of a dead Man, and every living Soul died in the Sea.

The *Sea* is the great *Confluence of Waters*, and *Waters*, we know, the Angel interpreting it to St. *John*, *Rev.* 17. 15. ſignifie *Peoples*, *Multitudes*, *Nations*, and *Tongues*; which being ſaid to become as the *Blood of a dead Man, and every Soul dying in it*, may import very *great Saughters, and univerſal Bloodſhed* among thoſe, who are to be the Subjects of this *Vial.*

Now what can better interpret this, than the *Cruſado's*, or *Holy Wars*, wherein ſo much Blood was ſpilt? And to this the Series of Hiſtory naturally leads us; for if in the pouring out of the *former Vial*, the *Saracens* invade the *Weſtern Empire*, and thoſe therein (for 'tis obſervable, indeed it could not be otherwiſe, it being commanded them, *that they ſhould not hurt any but only thoſe who have not the Seal of God in their Foreheads*, Rev. 9. 4. That in all the Invaſions and Wars the *Saracens* or *Turks* have made, that they have never bent their Force againſt thoſe who diſclaimed the Idolatries of *Antichriſt*, thoſe they were, againſt whom, neither then nor in later times they ſeem to have had their Commiſſion) *that had the mark of the Beaſt, and worſhipped his Image*, 'tis but in a way of Retaliation that thoſe *who had the Mark of the Beaſt, and worſhipped his Image*, ſhould carry back the War into the Territories of the *Saracens*, to revenge their former Incurſions, to *recover Paleſtine, with Jeruſalem, and the Temple of the Sepulcher* out of the hands of the Infidels.

Accordingly *Urban the Second* in purſuit of what he knew to have been often attempted by his Predeceſſor, *Gregory* the Seventh, (but wherein he was hindred by the Factions

of Schiſmaticks, and ſeveral Wars, (ſo *Baronius* tells us *Anno* 1090,) and at the inſtance of *Alexius* the Emperor of *Conſtantinople*, whoſe Letters had been lately read in the Council of *Placentia*, declares the firſt Expedition in the Council of *Claremont* called chiefly for this work; the ſecond Canon whereof was this, *Quicunque proſolâ devotione, non pro Honoris vel lucri adeptione, ad liberandam Eccleſiam Dei Jeruſalem profectus fuerit, iter illud pro omni pœnitentiâ reputetur: Whoſoever out of meer Devotion, and not for the getting of Honour, or Gain, ſhall go to* Jeruſalem *to deliver the Church of God, let that Journey be accounted in the ſtead of all Repentance whatever*; and for the farther encouragement of thoſe who ſhould undertake the Expedition, in one of the Speeches he makes on this occaſion, as *Malmsburienſis* relates it, 'tis decreed by him, *omnia bona eorum, qui Hieroſolymas pergunt, ſemper & ubique eſſe ſalva in pace, & treuga, quouſque redierint: That all the Goods of thoſe who go to* Jeruſalem *ſhould always and every where be ſafe, in Peace and Truce, till they ſhall return.*

And now what haſtening is there to *this Holy War*, in which they ſhould thus merit the Pardon of all their Sins, and be ſecure that all their Goods and Poſſeſſions ſhould be kept in ſafety for them? *Such* (ſaith *Baronius*) were *the Crouds* of thoſe who liſted their Names, that 'twas neceſſary to dehort *them* from going, whoſe *Age* and *Health* were not fit for military *Service*: Very great indeed were their numbers; *Malmsburienſis* thinks that if the ſeveral Armies had been entred in one Muſter-Roll, they would have made ſixty hundred thouſand: He that ſhall conſider this, with the great Recruits that were afterwards made in the continuance of thoſe Wars, and the ſmall number of thoſe who ever returned to give an account of their great Exploits there, will not at all wonder that the Holy-Ghoſt ſhould pleaſe to expreſs it by *a Sea of Blood*.

Indeed *Urban*, as well as his Predeceſſor *Gregory* the ſeventh, (who firſt deſigned the Expedition, though he could never bring it to any effect) and thoſe of *his Succeſſors*, who were herein concerned, were well adviſed in the Policy of the Deſign: For what could be more for the advantage of that exorbitant Power at which they aimed, than to give this diverſion

diverſion to thoſe neighbouring Princes, which they had reaſon to fear would ſtand in their way? Though neither could they do that ſo effectually, as not at the ſame time to be neceſſitated to Wars at Home: what with other *Antipopes* (as they were ſet up ſometimes by the *Emperor*, ſometimes be *Faction* among themſelves, ſometimes by *other Princes*) what with the *Emperor*, and thoſe *other Princes* which abetted the *Faction*, or for other reaſons were at Enmity with the *Pope*, nothing but *Blood* was the effect of this *Vial*; Blood, like *that of a dead Man*, and every *living Soul* died in the Sea: *i. e.* Not every *individual Perſon* but ſome of all *ſorts*, *and in all places*, *throughout the whole Sea*, in the Senſe we have above given of it, *periſhed in theſe Slaughters*; ſo *univerſal* as well as *fatal* was this *Plague* to thoſe who had *the mark of the Beaſt*, *and worſhipped his Image*.

And herein we place the Buſineſs of the *ſecond Vial*, in diſtinction from what the *third* holds forth to us, which being to be poured out upon the *Rivers and Fountains of Waters*, as the other was *upon the Sea*, ſeems to denote *that Vial* to be of the *ſame nature* with the former, but *more reſtrained as to its extent*, *and the quality* of thoſe, who are to be the Subjects of it.

I know very well there were *other very ſignal Events*, which fell out about thoſe times, which will very well deſerve our conſideration in this matter, as being very capable of the *Character*, that is here given to the *firſt Vial*, *viz. of a noiſome and grievous ſore upon the men which had the mark of the Beaſt*, *and which Worſhipp'd his Image*; ſuch were what happen'd to them from the *Berengarians* and *Waldenſes*, *or Albigenſes*, thoſe great *Witneſſes* (I was almoſt going to ſay the *two Witneſſes*) which ſo long *Propheſied in Sackcloath*, *i.e.* under the Perſecutions of the *Romiſh Church*; by the former of theſe, *Wernerus Carthuſianus*, *Faſc. Temp. ætat. 6. circa Annum Chriſti* 1064, affirms *the Romiſh Church to have been for a long time ſufficiently afflicted*: And *Lancelot de Voyſin Poplinerius*, *Hiſt. Franc. l.* 1. *edit.* 1581. *f.* 7. affirms *her never to have been more fiercely reſiſted* than *by the latter*, *i. e. a Waldenſibus & eorum in* '*Aquitaniâ ac vicina regione ſucceſſoribus*, *qui ab Albio*, *Albi*-'*enſium in Septimaniâ urbe primariâ*, *Albigenſes dicti ſunt. Hi* '*invitis Principibus Chriſtianis omnibus*, *circa annum* 1100. *&*

'*temporibus*

'*temporibus ſubſequentibus, doctrinam ſuam, ab eâ quam hodie*
'*Proteſtantes amplectuntur, parum differentem, non per Galliam*
'*ſolum totam, ſed etiam per omnes pene Europæ oras diſſeminarunt:*
'*Nam Galli, Hiſpani, Angli, Scoti, Itali, Germani, Bohemi,*
'*Saxones, Poloni, Lithuani & Gentes aliæ eam ad hunc diem*
'*pertinaciter defenderunt*; than by the *Waldenſes* and their
'Succeſſors, in *Aquitain* and the neighbouring Country, who
'from *Albium*, the chief City of the *Albienſes* in *Septimaniâ*,
'are called *Albigenſes*. Theſe againſt the will of all Chriſtian
'Princes, about the year 1100. and in the following times,
'ſpread their Doctrine (very little differing from what the
'Proteſtants at this day embrace) not only throughout *all*
'*France*, but alſo almoſt throughout all the Coaſts of *Europe*.
'For the *French*, the *Spaniards*, the *Engliſh*, the *Scots*, the *Ita-*
'*lians*, the *Germans*, the *Bohemians*, the *Saxons*, the *Poloni-*
'*ans*, the *Lithuanians*, and other Nations, have pertinaci-
'ouſly defended it to this day. *Reinerius* the Inquiſitor (in
'his Book *cont. Hæret. c. 4. p. 54. Edit. Ingolſtad. An.* 1613)
'goes farther, *inter omnes ſectas quæ adhuc ſunt vel fuerunt,*
'*non eſt pernicioſior Eccleſiæ, quam* Leoniſtarum, *& hoc tribus*
'*de cauſis*; *prima eſt, quia eſt diuturnior, aliqui enim dicunt,*
'*quod duraverit a tempore Silveſtri, aliqui a tempore Apoſtolorum*;
'*ſecunda, quia eſt generalior, fere enim nulla eſt terra, in quâ*
'*hæc ſecta non ſit*; *Tertia*, &c. amongſt all the Sects which
'yet are, or have been, none is more pernicious to the
'Church, than that of the *Leoniſts* (i.e. *Pauperes de Lugdu-*
'*no*) and this for three Reaſons, the firſt is, becauſe it is
'more laſting than any other, for ſome ſay that it hath con-
'tinued from the time of *Sylveſter*, ſome from the time of
'the Apoſtles; the ſecond, becauſe 'tis more general, for
'there is almoſt no Country, in which this Sect is not; the
'third, *&c.*

And 'tis obſervable, that *Alexander the Third*, in the Canon publiſh'd againſt them, *In Synodo Turonenſi, Anno* 1163. gives it a Name not altogether unlike to this of a *ſore and grievous wound*, affirming it to ſpread *more Cancri*, as a Canker, *&c.* and particularly forbids to *buy and ſell*, Revel. 13. 17.

In

In the Year 1170, he ſends one of the Cardinals to make War upon them, and indeed what is there that could be attempted, that the *Romaniſts* have not done to deſtroy them, but with no better ſucceſs than to encreaſe them by this oppoſition?

So *noiſom and grievous, ſo painful and fretting hath the Sore* ſtill been, which by *theſe fell upon the Men which had the Mark of the Beaſt, and which worſhipped his Image.*

But then, whether this may be reckoned *one of the particular Vials* I am ſomething doubtful, it being *a Sore* that ſeemed rather to run through them all, and what either the *Berengarians*, or the *Waldenſes*, or *Albingenſes* (or whatever other name is given them) witneſſed againſt the *growing Corruptions of the Romiſh Church*, being rather to point out *her Sins*, for which *the Vials* were poured out: But if a *particular Vial* it be allowed to be, it muſt come in in the ſecond place, and then *the Sea* (upon which it is ſaid to be poured) *becomming as the Blood of a Dead Man, and every living Soul dying in it*, wil ſignifie that *ſtagnation*, if I may ſo expreſs it, there was in all *its Veins*, that mortified State into which the *whole Church of Rome* was every where brought, that ſtop ſhe received in all her *Vital Actions*, i. e. In that *Pride*, *Luxury*, and *Idolatry* which were grown predominant, but wherein ſhe could never receive a more *deadly Blow*, then what was given her by the *Berengarians, and Waldenſes.* And if this for theſe Reaſons be allowed to be the *ſecond Vial*, then what we have ſaid of the *former Expedition* to the Holy Land, and what remains ſtill to be ſaid of *the later*, will be the *Subject but of one Vial*, and that muſt be *the third.* But this, how fairly ſoever offer'd, for the reaſon above toucht at, I chooſe to wave, and ſo proceed to the *third Vial* as before pointed out.

CHAP.

CHAP. XIII.

Of the third VIAL, Revel. 164.

AND *the third Angel poured out his Vial upon the Rivers, and Fountains of Waters, and they became blood.*

The former Vial is poured out upon the *Sea*, and is ſaid to *become blood*: Here 'tis on *the Rivers*, and *Fountains of Waters*, and thoſe likewiſe ſaid to *become blood*.

And if the *Sea* and *Waters* in the Prophetick ſtile ſignifie *Peoples*, and *Multitudes*, and *Nations*, and *Tongues*, as we obſerv'd from *Revel.* 17. 15. Conſequently, *Rivers* will ſignifie but ſome *part* of theſe, as *Rivers* make but *part of that confluence of Waters*, which meet altogether in the *Sea*. And if *Rivers* be but *part* of the Sea, or of *the Waters* in that larger extent, *i. e.* be but *ſome* of thoſe *many Peoples*, *Multitudes*, or *Nations*, or *Tongues*, on whom the *former Vial* was poured, *Fountains of Waters* will in all likelihood be *the Princes* of thoſe *Peoples*, *Multitudes*, *Nations*, and *Tongues*, *thoſe* being as the *Head*, or *Spring* to the *others*, who as to the Publick and its Affairs, derive their *firſt Riſe* and *Motion* in all their actings from them: They *are Princes* which give *life to* their Subjects, direct the *Channel* and *Courſe* they are to run in.

Now what can better ſuit this Prediction, than what happen'd in the *later Cruſadoes*, or *Expeditions* to the *Holy Land*, which were not *ſo general* as the *firſt*, and wherein only *ſome particular Princes* were concern'd?

The Effuſion of blood, though great, yet 'twas but on the *Rivers*, and *Fountains of Waters*, 'twas not that *Sea of blood*, which in the firſt *Cruſadoes* overflowed all *Chriſtendom*.

But there's another circumſtance that muſt not be paſt by, and that is, As *this Vial* is ſaid to *be poured out* particularly *on the Fountains of Waters*, by which, as is above offered, are to be underſtood *Princes*; and how it affected them, will not be doubted, if beſides the loſs they ſuſtain'd in the ſlaughter of their Subjects, we ſhall conſider what in the time

time of the Cruſadoes they ſuffer'd too *in their Soveraignty*.

For was it not then, that the Biſhops of *Rome* taking the advantage of their abſence, whilſt in their Expeditions to the *Holy Land*, contrary to what had been decreed by *Urban* (viz. *That all the Goods of thoſe, who go to* Jeruſalem, *ſhould always, and every where be ſafe in Peace and Truce, till they ſhould return*) ſo infinitely encreaſed his *own Power*, and leſſen'd *theirs*, abſolutely poſſeſſing himſelf of *ſome of their Kingdoms*, and making others hold theirs as *Feudatory* from him? And this but agreeable to what *Urban* had Decreed in the Council of *Claremont*, wherein he likewiſe Publiſh'd the firſt of theſe Expeditions, *viz. Eccleſiam ab omni ſervi-*
'*tute Regum liberam*, that the Church was free from all
'ſervice to Kings, *ac proinde Inveſtituram à clericis recipien-*
'*dam non eſſe*, and from thence that no inveſtiture was to be
'received from them by the Clergy.

From whence it appears what it was, they were then aiming at, and how far they effected it, *this Vial* doth ſufficiently declare.

And this but as a *proper Puniſhment* for *their Sins*; for if *Kings and Princes* be ſo negligent of *his Honour*, who ſet them on *their Thrones*, as to fall down before *Stocks and Stones*, and worſhip whatever *Idols Antichriſt* ſhall ſet up; how can they expect, but that God ſhould give them up to *the Vanities* to which they had proſtituted themſelves, as 'tis *Pſal.* 106. 36. that *their Idols they have ſerved, ſhould be their ſnare?*

As how ſhould they, who are *Gods Vicegerents*, his *Vicars* on Earth, (There was a time, when the Popes themſelves could give them that Stile) and yet ſo far forget him, *whoſe ſubſtitutes* they are, as to *change the Glory of the uncorruptible God, into an Image made like corruptible man, and to Birds, and fourfooted Beaſts, and creeping things*, Rom. 1. 23. or any *other Image*, hope that he ſhould maintain *their Rights*, who ſo highly invade *his Prerogative?*

This being conſider'd as the *Reaſon of the thing*, and the *event* anſwering the *obſervation*, I ſhall only add for the diſtinguiſhing thoſe *two Plagues or Vials* from each other, the time which I think may very well be aſcribed to either; and

to the firſt I aſſign that interval of time, which comes in between the year 1095. (when the firſt Expedition to the *Holy Land* was publiſh'd by *Urban* the Second) and 1196, the year when *Celeſtine the Third* ſent *his Legate* into *Germany* to procure a *new Expedition of the Princes to* Syria: *To the ſecond* I aſſign the time that from thence ſucceeded, till the *Saracens* recover'd *Syria* from them, which was about the year 1291.

And here I cannot tell whether we may not apply what we read, *Revel.* 8. 10, 11. in the time of the ſounding of the third Trumpet, *viz. of a great Star falling from Heaven, burning as it were a Lamp, and falling upon the third part of the Rivers, and upon the Fountains of Waters: And the name by which the Star is called, is Wormwood; and the third part of the Waters became Wormwood, and many men dyed of the Waters, becauſe they were made bitter.*

For what ſo proper to ſignifie the *grand Apoſtaſie of Antichriſt*, as the *falling of a great Star from Heaven? A Star*, in the Interpretation of *Chriſt* himſelf, *Revel.* 1. 20. being to be underſtood of an *Angel*, or *Biſhop of the Church*, (as *Biſhops* were called in the firſt times of the Goſpel, and therefore ſo repreſented to St. *John.*) For is it not from the *Purity of the Goſpel*, the Adminiſtration whereof is ſo often called *Heaven* in the New-Teſtament, this *great Light, the firſt Star in the Firmament falls?* but ſo falls too, that as to his *Temporal Eminence*, he becomes more illuſtrious, gaining that *in ſecular* Intereſt, which he loſes in *what is Spiritual?* therefore ſaid to *burn as it were a Lamp*, which ſpeaks *outward Splendor*, but ſo that *'tis burning ſtill, full of danger and terror* to thoſe who are too forward to be meddling *with it.* And if its name is called *Wormwood.* what ſo fully anſwers that Metaphor, as *the Wrongs* and *Injuſtice* which were then done? (For ſo the Antitheſis is *Amos* 5. 7. Between *Judgment* and *Wormwood.*)

Never indeed were ſuch *bitter times*, whether for the *Rancour of Mens Minds*, the *Hatred* between the *Popes*, and *Soveraign Princes*, or for the *Injuries and Exactions* they oppreſſed *them* and *their Subjects*, i. e. Both *the Rivers and Fountains of Waters* with.

And the third *part of the Waters becoming Wormwood*, may ſignifie the extent of *theſe Uſurpations*, either with reference to

to the *abſolute Vaſſallage* of thoſe, he thus enſlaved *in general* out of all *Peoples, Multitudes, Nations and Tongues*; or be more *particularly* underſtood of thoſe *three Kingdoms of the ten* which gave *their Power to the Beaſt*, (and *three* is the neareſt number whereby to take a third part of *Ten*,) which he ſo entirely uſurped to himſelf, with his *ſhutting the Gates of* Rome *by a perpetual Edict*, that *ne in poſterum quis aut Rex aut Princeps Magiſtratum ipſum petere aut obire auderet*, that for the future, none, whether King, or Prince, ſhould dare to ſeek for, or exerciſe Magiſtracy *there*. It was the Decree of *Nicolaus* the 3*d*. *Qui Senatoriam Urbis Romanæ dignitatem, quam Clemens quartus Regi Carolo dederat, ad ſe tranſtulit*, Anno 1278. Who transferred to himſelf the *Senatorian Dignity of the City of Rome*, which *Clemens* the fourth had given to *King Charles*.

But there is ſtill one thing more to be taken notice of, it is what we have in the cloſe of this *Vial*, ver. 5, 6, 7. *And I heard the Angel of the Waters ſay, Thou art Righteous, O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt Judged thus. For they have ſhed the Blood of Saints and Prophets, and thou haſt given them Blood to drink; for they are worthy. And I heard another out of the Altar ſay, Even ſo Lord God Almighty, true and righteous are thy Judgments*; which *three Verſes* I take to be a reflection on the *three preceeding Vials*, and not only to belong to the *laſt of them*: Indeed it ſeems to be like the anſwer to the *Cry of the Souls under the Altar*, under the fifth Seal, *ch.* 6. 9, 10. *that were ſlain for the word of God, and for the Teſtimony they held, who cryed with a loud Voice, ſaying, How long O Lord, Holy and true, doſt thou not Judge, and avenge our Blood on them that dwell on the Earth?* For *it is out of the Altar, another Angel ſays*, confirming the applauſe the *former* had given to the *divine Juſtice*; *even ſo Lord God Almighty, true and righteous are thy Judgments.*

To the Souls under the Altar, in the ſixth Chapter, *it was ſaid, that they ſhould reſt yet for a little Seaſon, until their Fellow-Servants alſo and their Brethren, which ſhould be killed as they were, ſhould be fulfilled; and here the Judgments and Vengeance thoſe concerned in the Vials, may be lookt upon to have called for*, fall on *their Murtherers*; expreſt by *a grievous and noiſom Sore* falling

upon the *Men which had the Mark of the Beaſt, and upon them which worſhipped his Image, by the irruptions of the* Saracens *in the firſt Vial.*

'By the *Seas becoming Blood*, in the vaſt effuſion *of it*, where-'of the *Peoples, Multitudes, Nations*, and *Tongues* were made 'the Subjects in *the expedition to the* Holy Land, under the *ſecond Vial*: And then

By the *Rivers, and Fountains of Waters becoming likewiſe Blood*, in what the *Princes* and *People* jointly felt, (though not ſo generally as under the former) under the following Cruſade, with the particular reference to the Conteſt (for ſo 'tis too in the third and fourth Trumpet which carry ſomething parallel to what we here obſerve) which not only in the *third* but in *all the three firſt Vials* there was between the *Biſhop of Rome*, and *Soveraign Priuces* for *the Supremacy.*

All which being *heavy Judgments* on the *Roman Empire*, whether in the *whole*, or in its *Parts*, are animadverted on, as the reſult of *that Cruelty*, they in any *Capacity* had exerciſed *on the Saints*; before indeed by the *Irruptions of the* Goths *and* Vandals *and* Hunns, he that had *led into Captivity was led into Captivity*, *Rome taken*, and the *Calamities*, which attend a *Captive ſtate*, thereon enſuing; here he is followed with *farther Vengeance*, and the reflection the *Holy Ghoſt* makes thereon, is *to comfort* the Saints, whoſe *Patience and Faith is ſaid to be here*, ch. 10. 10. and *to aſſure them* that their *Blood* is not ſo *ſpilt on the Ground*, but that the *Cry of it* ſhall be heard in its juſt time againſt the *enraged and bloody Perſecutor.*

This was the *ſtate of the Empire*, both in its *Civil, and Eccleſiaſtical* Capacity under the *three firſt Vials*, and the reaſon of it as before is mentioned, was; *For they have ſhed the Blood of Saints and Prophets*, and thou haſt *given them Blood to drink, for they are worthy.*

But then it will be ſaid, what is this *to Antichriſt? To the Beaſt?* For all this is but to *aggrandize him*; to ſet *him upon the Throne, and make the Princes* of the World to ſubmit their *Scepters to his Paſtoral Staff.*

But be it ſo: For thus he is got into the *Chair*; yet if it be nothing to *the Beaſt*, if all be ſo much *for his temporal Grandeur*, however, certainly they were *Plagues* upon

upon *the Men who had the Mark of the Beaſt, and upon them which worſhipped his Image*, chap. 16. 2 *Plagues too upon the Beaſt himſelf*, whilſt *he is permitted* to go on from *one Degree of Wickedneſs to another*; it is not his proſpering in his Miſchief, makes it the *leſſer*, but the *greater Judgment*, as it is the certain token of *utter ruin that ſhall attend* him, when, as 'tis ſaid of the *Ammonites, Gen.* 15.16. *His Iniquity ſhall be full.*

Only it will be demanded, becauſe I here make the Reflection on the 5, 6, and 7th verſes of the 16th Chapter, to be as it were a *ſecond anſwer* to the *Cry of the Souls under the Altar*, to whom it was ſaid, *that they ſhould reſt for a little Seaſon, until their Fellow-ſervants alſo, and their Brethren that ſhould be killed as they were, ſhould be fulfilled*, it will I ſay, be demanded,

1. Who of *their Fellow-Servants and Brethren had been killed in that Seaſon?* Or,

2. Whether *they were then fulfilled?*

As to the firſt, Who of their Fellow-Servants, and Brethren had been killed in that Seaſon? 'Tis manifeſt, it was in that Seaſon the *Albigenſes and Waldenſes* were ſo barbarouſly Murthered; for it was then *Innocent the* 3d publiſhed the *taking up of the Croſs* againſt them about the year 1211. In the managing whereof, *Simon Montford* was General, and above *a hundred thouſand of them* then ſlain; but in the whole Proſecution of the War, infinite numbers are ſaid to periſh; ſuch was the ſlaughter of them, that in *France* alone (*unhappy France* to have been ſo *early*, and *ſo long* the ſcene of ſo great Barbarity! But *happy France* too! which hath brought forth ſo many *faithful Witneſſes*, who cannot be ſo overcome, and killed, but that they are *to revive*, their *Cauſe, and Intereſt* at leaſt to be ſo ſet up, as to *ſtrike Fear, Terror*, and *Amazement* to all that make War againſt them! *Revel.* 11. 7, 11.) If Hiſtorians rightly recount it, no fewer *than ten hundred thouſand* were deſtroyed: And

As to the ſecond, it is not neceſſary to the making good our Obſervation, that *all ſhould be fulfilled*, when it pleaſed the *Holy-Ghoſt* to *make this Reflection*: 'tis ſufficient, that it is what might very well ſerve to *confirm the Faith of ſuffering Chriſtians* at preſent, (for as for the *others*, to *whoſe Cry* the

reply

reply is made, tis manifeſt, they have their Reward, and are placed in a ſtate *of Triumph*, (by the *white Robes*, which are ſaid to *be given to every one of them*, Rev. 6. 11.) that they might ſee that *God makes Inquiſition for their Blood*, that though there be a *final day* of reckoning when the *Enemies of the Church* ſhall *drink of the full Cup of Vengeance*, yet all is not deferred *to that day*; but that in the mean time, it ſhall be known by the *Judgments that are executed on the Earth*, that (as it is *Pſal.* 116. 15.) *precious in the ſight of the Lord is the death of his Saints.*

CHAP. XIV.

Of the fourth Vial, Revel. 16. 8.

AND the fourth Angel poured out his Vial upon the Sun, and power was given unto him to ſcorch Men with Fire.

And Men were ſcorcht with great Heat, and blaſphemed the Name of God, which hath Power over theſe Plagues, and they repented not to give him Glory.

By the *Sun*, I am apt to think can be meant nothing but *Antichriſt* in his *higheſt Glory*, ſuch is what he arrived at, when, as hath been ſhewed in the *preceeding Vials*, he had ſo far gained the Aſcendant of thoſe in *Soveraign Power*, as to make them like the *Moon and Stars*, to ſhine only with the borrowed Light they had from him; *i. e.* No farther to exerciſe *thoſe relieks of Soveraignty*, which ſtill remained in them, than *He* thought fit to give way to it.

And if ſo, then the *Vial* poured upon *the Sun, and Power thereby given him to ſcorch Men with Fire*, will be very well interpreted by the continuance of that high *Uſurpation and Tyranny*, over the ſecular *Powers, and their Subjects*, (for ſo *Men* may not unfitly be conſtrued;) but then *theſe Uſurpations and Tyranny* being expreſt by *ſcorching with Fire*, will direct to ſomething that will anſwer that Alluſion: and nothing certainly

tainly more fit to do this, *than thoſe Excommunications*, which were ſo frequent with them, and made uſe of upon every occaſion to ſupport *Antichriſt*, and *his Cauſe* : And Mens *blaſpheming the name of God, which hath Power over theſe plagues, upon their being ſcorched with great Heat*, i.e. *fretted and vexed* with theſe Darts, *but withal, not repenting to give him Glory*, may very aptly be explained by the great *regret, and deep reſentments* they had againſt the *Papal Tyranny*, but yet ſo, that whatever *their prejudices* againſt *the Pope* were, and his Uſurpations, they continued ſtill in the *profeſſion of that corrupt Religion*, he taught.

For this is, not *to give Glory to God* ; to let the *puniſhment* loſe the *end* for which it was ſent, by not being *amended by it* ; which being the condition of thoſe who had the *Mark of the Beaſt, and worſhipped his Image*, 'tis no wonder the *Judgment* is ſtill continued on them, and that by the means of *the Beaſt himſelf* ; it being but righteous with God thus to avenge himſelf on thoſe who are ſo ſtupid, as not to take his *former warnings*.

Nor indeed could it well be otherwiſe, it being by ſuch Exorbitances, that *Antichriſt* was to riſe to *that heighth of Impiety*, which was at laſt to be puniſhed *with the final ruin of himſelf*, and all *his wicked and incorrigible Adherents*.

But then a little to ſee, how it was *this Sun* under *this Vial had power given him to ſcorch Men with Fire*, and *what the great Heat was, with which Men were ſcorched* ?

How Fire was *brought down* from Heaven by *Hildebrand*, or *Gregory the ſeventh*, we have above touched it, *ch.* 5. *p.* 19. With relation to the *Excommunications* by him thundered out againſt *the Emperor*, and ſhall now, for the farther explication of it only add, that there's nothing more familiar with the *Popes* themſelves, than to expreſs ſuch their *Cenſures* by *Thunder and Lightning*, which in the propriety of Speech *is Fire from Heaven* ; and if we conſider theſe *in the end* to which they pretended to make them ſerve, was it not to ſignifie ' *the fire of Gods Wrath*, and Indignation, they hereby taking ' upon themſelves to denounce *his diſpleaſure* towards *Of-* ' *fenders*.

'Tis

'Tis true indeed, applying this to *Hildebrand*, there was ſomething in that *Inſolent Uſurper* that ſeemed literally to explain this; for ſo *Cardinal Benno* in his Book Entituled, '*Vita & geſta Hildibrandi*, &c. relates it, *cum vellet, manicas* '*ſuas diſcutiebat, & in modum ſcintillarum ignis diſſiliebat, & eis* '*miraculis oculos ſimplicium veluti ſigno ſanctitatis ludificabat*; 'when he liſt he uſed to ſhake his Sleeves, and Fire did fly 'out in mannner of Sparks, and by thoſe Miracles, as by 'a ſign of Holineſs he deluded the Eyes of the ſimple.

And the Patern *Hildebrand* gave in his Excommunicating, as *Henry, Emperor of the Weſt*, ſo *Nicephonus, Emperor of the Eaſt*, (for him likewiſe he pretended to excommunicate, *Anno* 1078) *his Followers* have not been wanting to tranſcribe; thus *Calixtus* the 2d. *Anno* 1119, Excommunicates the Emperor at '*Rhemes*; *Adrian* the 4th doth the ſame to *Frederic.* 1159, '*Innocent* the 3d to *Philip* 1201, and to *Raimond*, Earl of *Tho-* '*louſe*, 1208, and again to *Otho* twice, *viz.* 1210, and 1211, 'and *Honorius* the 3d to *Frederic*, 1221, which *Innocent* the 4th 'renews *Anno* 1242, and *Anno* 1245, *depoſes* him, ſends ſome 'to *kill Frederic.* 1247; Excommunicates *Conrad* 1251; ſends 'Forces againſt *Conrad*, and offers *Sicily* to *Richard* Earl of '*Cornwal*, who refuſeth it: *Urban 4th* Excommunicates *Man-* '*fred* 1262. *Nicolas* the 3d altered the form of Government 'in *Rome*, and took away the Title of *Vicar of the Empire*, 'from *Charles* 1278. *Martin* the 4th Excommunicates and 'depoſes *Peter of Arragon*, and gives it to *Charles Valois*, young- 'eſt Son to the *King of France*, 1283. *Honorius* the 5th conti- 'nueth the Excommunication. All this, excepting what was done by *Gregory* the 7th, in the time of the *Expeditions to the Holy Land*: And if we look farther, (though I make it not neceſſary, that *every Vial* muſt juſt ſucceed one another, but as I have before noted it, it is no inconſiſtency to ſuppoſe them *to be contemporary*, or in the ſame Age and time,) but I ſay if we look farther we ſhall ſee this *great Heat* which ſcorched Men, to be ſtill *continued, if not encreaſed*; moſt frequent indeed, and almoſt upon every occaſion *was this Fire from Heaven*, or *Excommunications* made uſe of.

Thus

Thus *Anno* 1297, *Boniface the* 8th depoſeth *John*, and *Peter* of *Columna* Cardinals, and proſecuteth their Families; and that we may ſee what their Opinion was of the extent of their Power, at the Jubilee 1300. He ſtiles himſelf *Lord in Spirituals, and Temporals*,, and *Anno* 1301. He excommunicates the *French King* for *burning his Bull, by which he commanded him to acknowledge himſelf his Vaſſal*, and 1302 giveth *France to the Emperor*; this is that *Baniface* of whom it was ſaid (a form of Speech *Baronius* applies to ſeveral others of the Popes) *quòd intrarit ut Vulpes, regnaverit ut Leo, mortuus ſit ut Canis*, That he came in as a Fox, reigned as a Lion, and died like a Dog.

Anno 1317. *John the* 22d boaſts that he had Power to depoſe Kings, (but was oppoſed herein by *Ockham*) and *de facto*, firſt excommunicates Viſcount *Milan*, and after great conteſts with *Lewis of Bavaria*, or *Lewis the 4th* choſen Emperor, he Excommunicates him *Anno* 1324, and that which incenſed him to it, is ſuppoſed to be the offence he took at the Stile *Ulric*, the Emperor's Secretary (though without his knowledge) had given him in his Letters, *of the Beaſt riſing out of the Sea*. And *Anno* 1329 the *Pope* publiſhes his Excommunication againſt the Emperor the ſecond time; which *Bennet* the 12th, *Anno* 1335 likewiſe continues, and makes King *Edward the 3d* of *England, Vicar of the Empire*: The ſaid Excommunication is alſo continued afterward by *Clement the 6th Anno* 1343, and *Abſolution* denied to the Emperor, unleſs he would *reſign the Empire to the Pope*; which he refuſing *Anno* 1346. He cauſes ſome of the Electors to chuſe *a new Emperor*, and to *depoſe Lewis*, whom he had branded with the Stile of *Heretic*, and *Schiſmatick*.

And here I ſhall put a ſtop to what I have to ſay on this head, the *Princes* of the Empire upon the occaſion of the Treatment *Lewis* met with for ſo many years together from ſeveral of the *Popes*, having, as I may ſay, put their ſtop too to this *Exorbitant Power*, the *Popes* had for ſeveral Ages tyrannized over them with; For ſo it was decreed at *Franckfort*, Anno 1347. That *the Yoak of the Pope ſhould be caſt off, quòd ſervus ſervorum faſtu, libidineque dominandi, ita inſaniat & in preceps abeat: Becauſe he who was the Servant of Ser-*

Servants, out of an *Haughtineſs and Luſt of Ruling, did ſo rage and run headlong into ſuch raſh and precipitate things*. And as for *Charles the 4th.* (whom the aforeſaid *Clement* had cauſed to *be choſen* Emperor in the place of *Lewis*, whom he had depoſed) they deny him to be *lawfully choſen*, as being neither *choſen* nor *Crowned* in the *Places proper for either*, as alſo becauſe it was all a *clandular proceeding*, and when there was no *Vacancy of the Empire*; whereupon they chuſe *King Edward the third* of *England*; but *he having Affairs of his own to mind, returns his Thanks for the great honour done him*, and *waves it*.

The *Pope* however ſends his *Legate* after the Death of *Lewis*, to abſolve the *Princes of the Empire, who adhered to Lewis*, on condition they *would ſwear that the Emperor had no Power to depoſe the Pope*, and that *from thenceforward they would not obey their Emperor, unleſs he be approved as Emperor by the Pope*: The *Eccleſiaſticks* moſt readily approve this, and the *Laicks* as fiercely oppoſe it; whereupon the Pope is forced to abate ſomething (let me ſo expreſs it) of this *great Heat*, with which they had ſo *long ſcorched Men*, and *remit this Oath*, and *abſolve* them from the *Excommunication*.

And this may be ſufficient to explain this Vial: Only here, as before, it will be asked what is this to the *Fall of Antichriſt*? Theſe and ſuch like Inſtances, (for many more might be given, and particularly in our own Story, witneſs (1.) the Controverſy between *William the ſecond*, and *Urban* the ſecond, *Anno* 1097. in the Caſe of *Anſelm's appealing to the Pope*, who was thereupon about to Excommunicate the King, but having a little before excommunicated the *Emperor Henry the fourth*, he forbore it, leſt otherwiſe *Excommunications* by being made common, might be ſlighted; as alſo (2.) between *him*, and *Henry the firſt*, in the caſe of *Inveſtitutes*, in which *Anſelm* likewiſe oppoſed the King in behalf of the *Pope's Pretenſions to them*. (3.) Between him, *i. e.* his *Legate*, and *King Stephen*; and again, (4.) in the caſe of the *Legatine Powee* between him and *Henry the Second*. (5.) Between *him*, and *King John*, whom he *Excommunicated, and Interdicted the Kingdom*; and upon his ſubmiſſion to him, at the inſtance of *Pandulphus*, at *whoſe Feet he laid down his Crown to be diſpoſed of as the Pope ſhould pleaſe, which* Pandulphus *took up, and kept*

it

it three or four days; nor *reſtoring it* then, but upon condition that *he and his Succeſſors ſhould hold the Kingdom of the See of* Rome, at the annual Tribute of 1000 Marks; which was the great occaſion of that Slavery in which *Rome* ſo long held this our Nation,) all tending to aggrandize him in *his moſt inſolent Tyranny*; but if ſo, yet 'tis too for the *Encreaſe of that Guilt*, which will at laſt be ſo thorowly avenged, as will appear, by that time we ſhall have reflected on the following Vials: The *firſt* whereof, *i. e.* the fifth, is directly on *Antichriſt*, i. e. *The very Seat of the Beaſt*.

The *ſecond* or *ſixth* is likewiſe on *Antichriſt*, though ſo as to affect the *whole Seat* of the *Roman* and *Mahometan Empires*, i. e. The *Eaſtern*, and *Weſtern Empires* thus joined again, for they ſhall be *both* then haſtening towards the *day of Vengeance*.

And as for the *third* or *ſeventh*, it is to end in the *final Ruin of both*, and all the *Antichriſtian Powers* under *them*; or rather in the *Kingdom of Chriſt* ſet up againſt *Antichriſt* in its utmoſt extent, in that *laſting Triumph*, he ſhall then give his Church *over him*, and all *other her Enemies*.

But then, as *in this Vial*, we have been now ſpeaking of, ſo in *that* which next follows, this will be again to be obſerved, that it is not neceſſary it ſhould immediately ſucceed the other; or not to be *to begin*, till the other is *fully expired*; no, it is neceſſary in the nature of the thing, that *ſeveral of the Vials ſhould be contemporary with one another*, foraſmuch as they are *Puniſhments for Sin*, and did not the *Sin continue* (to which Men are often judicially given up) the *Puniſhment* inflicted *for it*, would not be ſo agreeable *to the manner of Gods proceeding in the ways of his Judgment*, the Rule being, *Iſaiah* 27. 9. *By this therefore ſhall the Iniquity of* Jacob *be purged, and this is all the fruit to take away his Sin*.

Now then *theſe* being ſpoken of *as diſtinct Vials*, i. e. The *Puniſhment* and *Sins* which bring *them* on; if inſtead of having their *Iniquity purged*, Men ſhall run into more *groſs, and hainous Iniquity*; if inſtead of that *Fruit*, they ought to bring forth upon the *Chaſtiſement, which is to take away their ſin*, they ſhall *fructifie only* in *Malice, and Wickedneſs*, if, (which is the caſe in *theſe Vials*) *they*, who are *puniſhed for having the Mark*

of the Beaſt on them, and *worſhipping his Image*, ſhall continue ſtill to *wear that Mark, and worſhip his Image*, which I take to belong to the *ſecond, third*, and *fourth Vials*, (for on ſuch it is, (not ſo properly on the *Beaſt* himſelf) they are poured out) what can be expected, but that the *Plague* ſhould go along *with the Sin*, that calls for it down? And that if the *Beaſt himſelf* do not ſo immediately ſuffer in *thoſe Vials*, that it ſhould be, becauſe to *Him* more *particular Judgments are reſerved*, or both *He and they* to go on from one *wickedneſs to another*, till there *be no Remedy*, 2 Chron. 36. 16.

CHAP. XV.

Of the fifth Vial, Rev. 16. 10, 11.

AND the fifth Angel poured out his Vial upon the ſeat of the Beaſt, and his Kingdom was full of Darkneſs, and they gnawed their Tongues for Pain.

And blaſphemed the God of Heaven, becauſe of their Pains, and their ſores, and repented not of their Deeds.

What is the *ſeat of the Beaſt*, but *Rome*? What the *Vial poured out upon his ſeat*, but the depriving *it* of what gives *it* its *Luſtre, Dignity, and Wealth*, i. e. (as it is expreſt in the former Vial) of its *Sun*? the Pope I mean, whoſe *more benign aſpect and influence* were ſo highly beneficial to it, whilſt it was the *place of his Reſidence*; but being *removed thence*, how is *its Greatneſs and Glory* forthwith *Eclipſed*? How all things *black* and *dark*, and under *the thickeſt Cloud*?

Now, when happened *this*, but when *Clement* the fifth *Anno* 1305, being choſen Pope in his abſence in *France*, called the *Cardinals* thither, and ſettled his Reſidence *at Avignon*? 'Twas now the *City that was full of People, ſat ſolitary*, and *became as a Widdow*; *now ſhe that was great among the Nations, and Princeſs among the Provinces, became Tributary*, Lam. 1. 1. She that before received *the Riches* of ſo great a part of the World, that

that had ſo great *Honour and Devotion paid to her*, now ſends her *Wealth*, and pays *homage herſelf to another ſhrine.* : This laſted for *ſeventy four Years* together, till *Gregory the Eleventh* brought back *his See to Rome*; but ſo that after his Death, the *French* Cardinals would have a Pope of their Nation, and accordingly choſe *Clement the 7th*, the reſt of the Cardinals having choſen *Urban the ſixth* : *Urban* keepeth at *Rome*, but *Clement* at *Avignon*: The Schiſm continued for above forty Years, for the cure whereof, a Council is called at *Piſa*, which creates *Alexander the fifth* Pope; ſo that now there are three Popes at *once*, *Gregory* the Twelfth, (for he was choſen to ſucceed at *Rome*,) *Bennet* the thirteenth to ſucceed *Clement* the ſeventh in *France*, and *Alexander* the fifth; and not long after *John* the 23d, and after him *Martin* the fifth, upon which the Schiſm ended.

But ſuch were the *conteſts*, *prevarications*, and *cruelties* of thoſe Times, ſuch the *Barbarities* of theſe *Vicars of Chriſt*, (as they would all fain be ſtiled) that it is a ſhame they ſhould be named among *Chriſtians* : I ſhall give but one or two Inſtances.

The *firſt* is that of *Urban the 5th, wrapping up five Cardinals in Bags, and commanding them to be caſt into the Sea.*

The ſecond, that of *Innocent the ſeventh*, who, when the *Romans* were earneſt with him *to take* away *the Schiſm* (that had been ſo long in the Church), and that he would extinguiſh *the Wars and Seditions*; the *King of France* having promiſed his Aſſiſtance herein, and *Peter de Luna*, the Antipope no way reſiſting ſuch *an accord*, he ſent the *Romans* (who thus addreſt him) to *Lewis his Nephew*, then reſiding at the *Hoſpital of* the Holy-Ghoſt in *Saxia*, and *by his Authority* they are forthwith *all Murthered, and thrown out at the Windows*, and the reaſon given for it was, *Eo modo tolli ſeditiones & Schiſma, non alio quidem poſſe, That that was the way that Seditions and Schiſms were to be taken away, and that it could be done no other way.* So *Longus a Coriolano.* p. 373, 374.

He that ſhall read the Hiſtory of thoſe times, ſhall not need to go far for an *Expoſitor* to explain to him, what is to be underſtood by the *Beaſts Kingdom being full of Darkneſs, and they gnawing their Tongues for pain* ; ſuch the *Envy, and bit-*

ter

ter Malice they had againſt *one another*, ſuch the *Torment*, *Vexation*, and *Rancour* of their *envenomed Minds*, ſuch the *diſorder and confuſion* that was among them, every thing *dark*, and *black* as *Hell it ſelf*, from whence it came:

As neither will he for *a Comment* on what follows, *viz. Their blaſphemingthe God of Heaven becauſe of their Pains, and their Sores, and repenting not of their Deeds*: For what could be ſo highly to the *diſhonour of God himſelf*, what ſo much to *Blaſpheme his Name*, as *to pretend Religion*, the *cauſe of Chriſt*, *and the Right of governing his Church*; *for all their exceſs and outrage?* And to ſay no more, to *uſe his* Holy Name in thus Excommunicating one another? What ſo much for the *Diſgrace* of thoſe *Princes*, and others, who were ſo highly *ſcandalized* at ſuch *Enormities*, as to continue ſtill in *Communion with thoſe* who had (let me ſo ſpeak) *Excommunicated all Holineſs and Charity*, I may ſay, even *Chriſt himſelf*, *and his Goſpel* from their Church?

For was it not too in this Seaſon, *that the Goſpel* was made to give place to the *Papal Conſtitutions*, the *Word of God made of none Effect through the Traditions of Men? Mark* 7. 13. I mean in *that Authority* to which the *Canon-Law* was advanced? Which being begun by *Cyratian Anno* 1145, enlarged by *Boniface* the 8th, *Anno* 1298, and having the *Clementines* added to it by *Clemens* the 5th, *Anno* 1308, and the Extravagancies by *John the* 22d, *Anno* 1320, became the *Rule and Standard* of Popery.

And what could this produce, but the *groſſeſt darkneſs* in the *Kingdom of the Beaſt*? For what muſt the *miſt* be, that is caſt hereby upon *the Underſtandings of Men*, when inſtead of that *Word* which is a *Lamp unto our Feet*, *and a Light unto our Path*, Pſalm 119.105. Only ſuch a *fatuus ignis*, as that of *fooliſh Man's Invention* is, ſhall be allowed to guide us? How is this for the *Blind to lead the Blind*, and what's the Conſequence thereof, what can it end in, but in *making both fall into the Pit*?

Indeed this I could not here well paſs by, as being at leaſt *part* of that *heavy Judgment*, which was then inflicted *on Antichriſt*; not but that this *darkneſs* began earlier to ſpread it ſelf over *the Kingdom of the Beaſt*, than the time we mark out for that

that *particular Vial*, ſaid here to be poured *on his Seat*; (according to what we have already taken notice of, *viz.* That it is not neceſſary that *each Vial* in its *full extent* ſhould be juſt confined to ſome one *Period*, wherein *none other of the Vials* were *pouring out*,) and will *in ſome degree* continue, as long as any *thing of this Kingdom* ſhall remain; for indeed *the Kingdom of the Beaſt* is nothing elſe but the *Kingdom of Darkneſs*, it being only by *Error*, and *Ignorance* he can hope to prevail: For *let but the light of the Goſpel* once clearly ſhine forth, and all *Miſts, and Clouds* will vaniſh forthwith, and this *Kingdom of the Beaſt* (it is by that at laſt it is to be overthrown) will *vaniſh* with them.

But one thing more is to obſerved of *this Vial*, as it was *poured out* upon the *Seat of the Beaſt*; and that was, as now *Princes* began to deſpiſe the Power *of the Popes*, and make themſelves their *Judges*; it was what *they* had ſometimes *attempted before*, but the *Popes* ſtill got the better of them in the *conteſt*; but now they effectually made them *to be depoſed*, and ſubmitted them to the *Authority of Councils*, as in *that of Conſtance*: Nay, *they* came to that *Indifferency*, that *ſeveral of them* owned neither the *Pope* at *Rome*, nor at *Avignon*; and *Charles* the 6th King of *France* went ſo far, as by a *publick Edict* to decree, *ne quis ſuorum Romanum, aut Avenionem excurreret ad Pontificem, That none of his Subjects ſhould go either to* Rome *or* Avignon *to the Pope.*

Beſides, it was what did *not a little* encreaſe their *pains, and ſores*, what happened to the Seat of the Beaſt under *this Vial*, from *Wiclef, and his Followers*, who ſo highly declaimed againſt the Pope, as being *Antichriſt*, and ſo ſtrenuouſly oppoſed the *Doctrines of Purgatory*, of *Images*, of *Invocation of Saints*, of *Tranſubſtantiation*, of *Indulgences*, &c. For however *Wiclef*'s Doctrine was condemned at *Conſtance*, *Jerome* of *Prague*, and *John Hus* Burnt for defending it, yet how did the *Light* of the Goſpel by them Preached, begin to diſpel the *Miſts and Clouds* which this *Kingdom of Darkneſs* had caſt abroad? How did it but make way for *that clearer Light*, which ſhone forth yet clearer at *the Reformation*? When according to *Hus*'s *Prophecy*, (viz. *Nunc quidem torretis Anſerem, at veniet Cygnus, quem non poteritis torrere, poſt centum Annos Deo, & mihi reſpondebitis:*

debitis: *Now indeed you roſt a Gooſe* (alluding to his own Name, which ſignifies *a Gooſe*) *but there will come a Swan, whom you ſhall not be able to roſt*, after 100 *Years you ſhall anſwer to God and me*) *Luther* appeared againſt the Corruptions of the *Church of Rome*.

And here let us leave them *full of Darkneſs as they are*, and *gnawing their Tongues for pain*, for *grief and Vexation*, that all they can ſay *in the defence* of their *Superſtition and Idolatry*, will never be able to ſilence Truth: Let them do all they can to hold *the World in Darkneſs* ſtill, by the denying them the *uſe of Scripture*, but the *Day is dawned*, and the *Light* is broken forth, and will *dazzle the Eyes* of thoſe *Bats and Owls*, who ſo much fly *from it*. The *Knowledge* of *God's Word*, (bleſſed be his holy Name for it) will not ſuffer Men to be *ſo Blind* as to be led any longer by ſuch *dark Guides*: let them (ſeeing it is their *black doom* ſo to do) *Blaſpheme the God of Heaven*; let them continue in their *Impenitency*, and *not repent of their Deeds*; but *that God*, whom they *Blaſpheme* is able *to recover his own Glory*, and will give them but too too long a day to repent, when they who have ſo much laboured to ſupport their Kingdom *by it*, ſhall themſelves be reſerved in *Everlaſting Chains of Darkneſs*.

CHAP. XVI.

Of the ſixth Vial, Rev. 16. 12, 13, 14, 15, 16.

AND the ſixth Angel poured out his Vial upon the great River Euphrates, *and the Water thereof was dried up, that the way of the Kings of the* Eaſt *might be prepared.*

And I ſaw three unclean Spirits like Frogs come out of the Mouth of the Dragon, and out of the Mouth of the Beaſt, and out of the Mouth of the falſe Prophet.

For they are the Spirits of Devils, working Miracles, which go forth unto the Kings of the Earth, and of the whole World, to gather

gather them to the Battle of that great Day of God Almighty.

Behold I come as a Thief, bleſſed is he that watcheth, and keepeth his Garments, leſt he walk naked, and they ſee his Shame.

And he gathered them together into a place called in the Hebrew *Tongue,* Amageddon.

This Vial contains a great *variety of matter,* and *Subjects,* to whom it relates, and ſeems to point at *Events,* which concern not only the fall of *Antichriſt,* under the reſtriction we have hitherto been ſpeaking of *him,* but of *all others,* (though not ſo preciſely under that Denomination) *who with him riſe up againſt the Lord and his Anointed,* Pſal. 2. 2.

And 'tis but neceſſary we ſhould have this notion of it, the *buſineſs of this Vial* being to uſher in the *Kingdom of Chriſt on Earth,* i. e. To open a way for the *Return of the Jews,* and *the fulneſs of the Gentiles,* which is what *that Kingdom will conſiſt in* ; And if ſo, it cannot be imagined, how there ſhould be any left to oppoſe the *Purity of the Chriſtian Religion,* (which will be the *great Glory* of *our Lords Reign,*) any *of his Enemies* remain, who ſhall not *be deſtroyed.*

That indeed *his Enemies* ſhall be willing to make a puſh for it, to make their *laſt attempt* againſt his Power, is ſcarce to be doubted; for if (as it is in the former *Vial*) *they repent not after all his Plagues of their Deeds,* what can be expected, but that their *Impenitency will hide the things that belong to their Peace from their Eyes,* and they will uſe all endeavours to aſſert their *unrighteous Cauſe ?*

What can be expected, but that they will *band and league together* to oppoſe their *common Enemy ?* or if they *band not,* if they enter not into common *Leagues* and *Alliances* to this purpoſe ; if they continue ſtill at a diſtance, and Enemies to one another, yet that they will all conſpire in the ſame *Malice againſt Chriſt* ; *i. e.* That the *Dragon,* the *Beaſt,* and *falſe Prophet* will all unite in the *common cauſe of Hell,* and *gather themſelves together to the Battle of that great day of God Almighty ?* Such is the *precipitate Malice, ſuch the blind Envy, ſuch the unaccountable Deſpair of the Devil,* and his *wicked Inſtruments,* that though they are certain, nothing but *ruin* can be the Conſequence, they cannot deny themſelves the ſatisfaction of the *attempt : Lucifer,* under whom they have liſted, *will*

aſcend, and be like the moſt high; will in his boundleſs *Pride* and *Ambition* be aſpiring to *ſet himſelf above God*, although he thereby be but preparing his *own Hell*, and fitting himſelf *for everlaſting Chains of Darkneſs*.

But then *Chains* and *Darkneſs* will be their Lot, *Ruin and Deſtruction* will attend all their Enterpriſes, and that in the *Extent, Manner, and Circumſtances* of it, is what is here more particularly to be conſidered.

Now that I ſhall do in the Method *the Vial* is delivered.

1. I ſhall conſider what is to be underſtood by the great *River Euphrates, and the water thereof*, and *how that is to be dried up*?

2. What by the *way of the Kings of the* Eaſt *to be prepared*, and how the *drying up of the Water of the great River* Euphrates *will prepare their way*?

3. What is to be meant by the *three unclean Spirits like Frogs, coming out of the Mouth of the Dragon, and out of the Mouth of the Beaſt, and out of the Mouth of the falſe Prophet*?

4. Why *Chriſt is* ſaid to *come as a Thief* at this time, and to declare thoſe *Bleſſed that ſhall then Watch*?

5. The turn he ſhall give to Affairs, *in gathering them into a place, called in the Hebrew Tongue*, Armageddon?

1. What is to be underſtood by the *great River* Euphrates, *and the Water thereof*, and how *that is to be dried up*?

Euphrates may be taken either *literally*, or in a *figurative ſenſe*; either for the *River it ſelf*, and *its Waters*, in the common Notion we have of theſe, or for *thoſe* who are *Borderers on it*; and it is the ſtile the *Holy Ghoſt* makes uſe of, *Rev.* 17. 15. to expreſs *Peoples, Multitudes, Nations, and Tongues, by Waters*.

If in the *firſt ſenſe* we take this, *viz.* For the *River it ſelf, and its Waters*, in the common notion we have of theſe; then *the drying up the Water thereof* under *this Vial*, will be either like what happened in *the drying up the Red-Sea for the Children of* Iſrael *to paſs through it towards* Canaan, or what hath already happened to *Euphrates* it ſelf at the taking of *Babylon* by *Cyrus*, who made wide and deep Trenches, whereby to divert it Streams, and ſo came upon that City unawares in the night of their ſolemn Feaſt; the ſame Stratagem by which

which *Semiramis* and *Alexander* are likewiſe reported to have taken it, as *Frontinus* relates, *l.* 3. *c.* 7. i. e. This will be, Either

By Miracle; God immediately interpoſing as he then did, for the deliverance *of his People*, the ſame *People of Iſrael*, as we ſhall afterwards ſhew, for whom he wrought the *former Miracle*, and in order to his bringing them into the *ſame Canaan, or Land of Promiſe*; Or

By *ſome artificial Stratagem*, whereby they ſhall be enabled to open to themſelves a paſſage thorow it.

But if in the *latter Senſe, Euphrates, and its Waters* are to be taken, *viz. for thoſe who are Borderers on, or Inhabitants near or about it*; Then

The drying up the Water thereof, will be, cauſing the People who thus inhabit, or border on or about it, like the *Sea opening on this, or on that ſide*, no longer *to hinder the paſſage of the ten Tribes* (for it is in all likelihood there the *ten Tribes*, at leaſt, *great part* of them are; nay, whether not mixt among the *Turks themſelves* is very doubtful) *into Canaan*, and returning to *Jeruſalem*, whether in all probability they ſhall be *then gathered*. And this makes way for our ſecond Enquiry, *viz.*

2. What is to be underſtood by the *way that is to be prepared for the Kings of the* Eaſt, and how the *drying up of the Water of the great River* Euphrates *will prepare their way*?

The preparing the way for the Kings of the Eaſt, *i. e.* For thoſe vaſt Dominions and Countries that lye *Eaſtward*, (for *Kings* come not without their *People*, and *Subjects* to attend them) will ſignifie that great *Acceſſion* ſhall in thoſe parts of the World be there made to *the Goſpel*, by a way being opened for them to embrace it; or if by the *Kings of the Eaſt* we underſtand thoſe, who *de jure*, or *of right* are ſuch, *viz. The Seed of Abraham*, or the *Jews, whoſe the Promiſes are*, then will this import (as is already ſaid) a way being made for them through *Euphrates*, in the twofold Senſe we have given of it, to *return into their own Country*, and be there poſſeſt of that Soveraignty over other Nations, that belongs to them; and being there, without confining their Return to

thoſe who ſhall come *Eaſtward of Euphrates* (for from all parts of the World ſhall they at leaſt ſome of them be gathered to *Jeruſalem*, as is otherwhere Propheſied ; *Iſaiah* 11. 11, 12, 14, 15, 16. *Ezek.* 37. 21, 22, 23, 24, 25, 26, 27, 28.) They may be called the *Kings of the Eaſt particularly* (for ſo *Jeruſalem*, and *Canaan* are called the *Eaſt*,) becauſe there is to be the chief *Seat of the Empire*, there they to be *again Eſtabliſhed*.

And it is more than probable it ſhould be ſo, if we conſider the many *Propheſies* which *expreſly foretel it*, and have never yet *been fulfilled* to them. 'Tis impoſſible that there ſhould not be *glorious times behind for the Seed of Abraham*, and as impoſſible that the *Kings of Eaſt*, (the Nations amongſt which they are ſcattered, thoſe vaſt Dominions and Countries which lye *Eaſtward*, and have hitherto been ſo much in the dark, as to the knowledge of the Goſpel) ſhould not ſhare in *that Glory with them*.

And, methinks I cannot but upon this occaſion apply what we read, *Jeremiah* 50. 38. *A drought is upon her Waters, and they ſhall be dried up* ; and again, *chap.* 51. 32. *The Paſſages are ſtopt* ; it is with reference to *Euphrates*, and the *drying up of its Water*, the Prophet there ſpeaks, when *Babylon* was to be taken by *Cyrus*, as we have already ſhewed, it really happened ; but if we conſider the whole context, and the *gracious expreſſions of God* to his People, beyond what hath ever yet *been verified to them* ; ſuch as what occurs, *ch.* 51. 5. *For Iſrael hath not been forſaken, nor Judah of his God, of the Lord of Hoſts :* And *ver.* 19, 20, 21, 22, 23, 24. *The Portion of Jacob is not like them, for he is the former of all things, and* Iſrael *is the Rod of his Inheritance, the Lord of Hoſts his Name.*

Thou art my Battle-Axe and Weapon of War : For with thee will I break in pieces the Nations, and with thee will I deſtroy Kingdoms.

And with thee will I break in pieces the Horſe, and his Rider, and with thee will I break in pieces the Chariot, and his Rider.

With thee alſo will I break in pieces Man and Woman, and with thee will I break in pieces Old and Young, and with thee will I break in pieces the Young-Man and the Maid.

I will alſo break in pieces with thee, the Shepherd and his Flock, and with thee will I break in pieces the Huſbandman and his Yoke of Oxen, and with thee will I break in pieces Captains and Rulers.

And I will render unto Babylon, and to all the Inhabitants of Chaldea, all their evil that they have done in Zion in your ſight, ſaith the Lord.

And again, ver. 36. *Therefore thus ſaith the Lord, behold I will plead thy Cauſe, and take Vengeance for thee, and I will dry up her Sea, and make her Springs dry.*

And before, chap. 50. 4, 5, 6. *In thoſe Days, and in that time, ſaith the Lord, the Children of Iſrael ſhall come, they and the Children of Judah together, going and Weeping: They ſhall go and ſeek the Lord their God.*

They ſhall ask the way to Zion with their Faces thitherward, ſaying, Come and let us join our ſelves to the Lord, in a perpetual Covenant that ſhall not be forgotten.

My People hath been loſt Sheep, their Shepherds have cauſed them to go aſtray, they have turned them away on the Mountains; they have gone from Mountain to Hill, they have forgotten their reſting place.

And afterwards, *ver.* 17, 18, 19. *Iſrael is a ſcattered Sheep, the Lyons have driven him away: Firſt the King of Aſſyria hath devoured him, and laſt, Nebuchadrezzar King of Babylon hath broken his Bones.*

Therefore thus ſaith the Lord of Hoſts, the God of Iſrael, behold I will puniſh the King of Babylon, and his Land, as I have puniſhed the King of Aſſyria.

And I will bring Iſrael again to his Habitation, and he ſhall feed on Carmel and Baſhan, and his Soul ſhall be ſatisfied upon Mount Ephraim and Gilead.

In thoſe days, and in that time, ſaith the Lord, the Iniquity of Iſrael ſhall be ſought for, and there ſhall be none, and the Sins of Judah, and they ſhall not be found, for I will pardon them whom I reſerve.

And ver. 33, 34. *Thus ſaith the Lord of Hoſts, the Children of Iſreal, and the Children of Judah were oppreſt together, and all that took them Captives held them faſt, they refuſed to let them them go.*

Their

Their Redeemer is ſtrong, the Lord of Hoſts is his Name, he ſhall throughly plead their Cauſe, that he may give Reſt to the Land, and diſquiet the Inhabitants of Babylon.

Now then, if *Babylon* hath never yet been *ſo fully deſtroyed*, as is here expreſt, as he, who reads theſe two whole Chapters, will ſee: If *Iſrael* hath never yet been *ſo reſtored* as is there *Propheſied*, it will follow, that what is there promiſed is ſtill to be made good to the *Jews*, and that which is to lead to it, will be (whether in a *literal*, or *Metaphorical Senſe*, or *both*, I leave it to the conſidering Reader to determine) *by the drying up the River* Euphrates, and that for the deſtruction of *Babylon* in its largeſt Extent: Whatever *Babylon* it is, that hath *tyrannized over God's People*, it is to have its *Share in this Vial.*

'Tis true, I ſubmit it, that the *Holy Ghoſt* hath expreſly mentioned the *Medes* in the Judgement to be brought on *Babylon*, deſcribed in theſe two Chapters of *Jeremiah*, Jer. 51. 28. But I cannot but think that there is ſomething *typical* as well as *literal*, in the large deſcription there given; and if it be certain, that a great deal of what is ſaid there cannot be applied to the taking of *Babylon* by *Cyrus*, and *the return of the Jews upon his Proclamation*, or any thing that hath ſince happened to *that Land of graven Images*, *ch.* 50. 38. It is as certain, that there is *a Day ſtill to come*, when what is *lacking ſhall be fulfilled* upon her, and upon all thoſe, who like her *are mad upon their Idols*, ibid. A *Day too* wherein no one Title of what God hath promiſed to the *Jews*, to *Iſrael and Judah* (as they are ch. 50. 4. and 51. 5. diſtinctly mentioned) ſhall fall to the Ground.

This, as *to the drying up the Water of the River Euphrates*, with the *end* why 'tis *to be dried up*, *viz. That the Way of the Kings of the* Eaſt *might be prepared.*

Only one thing I ſhall farther offer, and that is, if by *Euphrates and the Water* thereof, we underſtand *thoſe* who were the *Borderers on it*, *the Inhabitants near or about the River*, (of whom more by and by) it will not be neceſſary, that we preciſely tye them up to *that Place*, for the *whole time of the Vial*, no more than it will be neceſſary, that for the aſcertaining *the River it ſelf*, we ſuppoſe the *ſame Waters* to *be always there*:

there : No, we know very well, *the Waters* that run *in Rivers* are ſtill *in Flux*, that which paſſes the *Channel to Day*, is gone from thence *to Morrow*, and yet it is by all eſteemed the *ſame River* ſtill ; *People and Nations* are as much in *Flux*, as *Waters* can be, thoſe that live in *one Country* in *one Age*, in *another Age* may live in *another Country*, but yet ſure they are the *ſame People* ſtill ; at leaſt if they *change their Seats*, and remove *their Habitation*, they leave ſtill *their Country behind them*, that abides the *ſame*, whatever becomes of its *flitting Inhabitants*.

The uſe I make of this, is, that if *Euphrates* be taken for the *People* that bordered on it, when the *Holy-Ghoſt* firſt ſpeaks of them, then wherever this People ſhall be in the whole time of this Vial, *the drying up the Water of* Euphrates may be applied to them : So that if now *the People* (*the* Turks *are that People*, as we ſhall preſently ſhew) be removed any of them from the *Banks of* Euphrates ('tis but what its *own Waters* often do,) wherever they are (for ſo might the *Waters* that run out of *Euphrates*, if they could in all their wandrings be diſtinguiſhed from *other Waters*, be ſtill called the *Waters* of *Euphrates*) they may ſtill be expreſſed under the *ſame ſtile*; And if ſo, then there will be ſtill a farther notion we may have of *the drying up the Water of the great River* Euphrates, as it may be enlarged to hold out to us the overthrow of the whole *Mahometan Empire* ; the removing that Tyrannical Kingdom, which hath ſo long uſurpt upon the World, and oppreſt the *Jews* in particular, hath ſo far extended its Territories, and all to the *Ruin* of the *true Religion* ; *that Religion*, which *under the laſt Vial* is to be *in its Triumph*, and *under this* to have *its way prepared for it*.

I paſs on to the third Enquiry, *viz.*

3. What is to be meant by the *three unclean Spirits, like Frogs coming out of the Mouth of the Dragon, and out of the Mouth of the Beaſt, and out of the Mouth of the falſe Prophet* ?

And this will be divided again into theſe ſeveral Queſtions, *viz.*

1. What we are to underſtand by *the Dragon, Beaſt, and falſe Prophet* ?

2. What by the *three unclean Spirits* ?

3. Why

3. Why they are compared to *Frogs*?

4. Why ſaid to *come out of the Mouth of the Dragon, Beaſt, and falſe Prophet*?

5. VVhat it is, with reference to the Buſineſs for which they come, that ſtirs them up more particularly to *come out*, as they do, *under this Vial*?

1. VVhat we are to underſtand by the *Dragon, Beaſt, and falſe Prophet*?

The Dragon in this *Book of the Revelation* is taken either for that *old Serpent called* the *Devil*, or *Satan*, Rev. 12. 9. Or for the *ſupreme, Secular*, or *temporal Power*, as acting *under him*, Proſecuting the *ſame Miſchief, envenomed with the ſame Malice* againſt *all that is good*, as this *Serpent*, or *Dragon himſelf* is; and the Name under which ſuch act, is that of the *Beaſt*, the name of *Antichriſtian Power*, whilſt both in *Heathen* and *Papal Rome* as is evident by comparing the *firſt*, and *eleventh* verſes of the 13th. *Chapter* of this Book: VVhere we have *two Beaſts*, one *riſing up out of the Sea*, and the *other* coming *up out of the Earth*; the *one* ſaid to have *ſeven Heads, and ten Horns*, ver. 1. The ſame that is expreſly ſaid of the Dragon, *chap.* 12, 13. The other to riſe *only with two Horns* like a Lamb; *to the firſt*, the Dragon is ſaid to have given *his Power, and Seat, and great Authority*; of the other 'tis ſaid, *He ſpake as the Dragon*, both under ſome *relation* to him, but ſo that the firſt (as I ſhall offer the Reaſon for it preſently) hath *his Name* here given him of *the Dragon*, the *other* that of *the Beaſt*, and the *Subject* of their Power is *Antichriſtian Rome* in its largeſt Extent, *bloody and cruel* as *a Dragon*.

For that ſeems to be the reaſon, why *Rev.* 12. 3. He is called *Red*, as if *dyed with the Blood of the Saints*. *Cruelty* indeed hath been the Character of *Rome* ever ſince it had its Being: *Romulus* firſt Tinctured its VValls with the *Blood of his Brother*; and all the *Increaſes* of it have been by *Spoil and Ruin*: The *Bloody Sword* hath in a manner always been drawn amongſt them, and the time can ſcarce be named, wherein they have not been Engaged either in *inteſtine* or *foreign Wars*; *Blood* hath always *coloured this Dragon*, but his *deepeſt Dye* hath been in the *Blood of the Chriſtians*.

'Twas

It was the ruin of Chriſtianity he laboured for, in its very *Birth*, as is deſcribed *Rev.* 13. 1, 2, 3, 4. and hath not been wanting ever ſince to attempt *upon it*, in all the Methods and Degrees of that *native Cruelty* which is aſcribed *to the Dragon.*

But then the *difference* is, that whereas *the Beaſt*, as applicable both *to Imperial, and Papal Rome*, is ſaid to have *ten Horns*, and *upon his Horns ten Crowns*, Rev. 13. 1. The *Dragon* is ſaid to have but *ſeven Crowns, and thoſe on his ſeven Heads.* The Reaſon whereof I take to be this; That the *Power of the Dragon* looks backward and forward, *viz.* to the whole duration of *the Roman* Power, under its *ſeven Heads*, or *ſeven forms of Government, viz.* Under *Kings, Conſuls, Tribunes, Decemvirs, Dictators, Emperors, Popes:* That *of the Beaſt* is limited to the time of the *ten Kings*, which were afterwards to riſe up upon the *diviſion* of the Empire; at which time that *other Beaſt*, (for ſo the Holy-Ghoſt ſpeaks diſtinctly *of them* in that forementioned Chapter, *viz. Rev.* 13. 1ſt and 11 Verſes) *was to riſe*, and that too to hold of the *Dragon*; for if it be ſaid of *the firſt* of *theſe Beaſts*, that the Dragon gave him *his Power, and his Seat, and great Authority*, verſe 2. (as we juſt now obſerved) 'tis ſaid of the *other* Beaſt, that he ſpake *as the Dragon.*

But that the name of *Dragon*, (for ſo I ſuppoſe it to be in this Vial) is here given to the *one* and not to the *other*, I am apt to thiuk may be, from the different Grounds on which they act; the *former Beaſt*, i.e. The Emperor ſtanding upon the *ſame Foundation*, and exerciſing the ſame *ſort of Power*, that the *former Emperors*, or whatever other *his Predeceſſors did*, i. e. what is properly *Civil*: The *other* Beaſt pretending his title *from Religion*, the title he holds under *Chriſt*, as his *immediate Vicar on Earth*, ſaid therefore to have *two Horns, like a Lamb*: And therefore where they come to be diſtinctly ſpoken of, (as I preſume them to be *in this Vial*) the Name *of Dragon*, the *common* Emblem of the whole *Roman Power* is given *to the one*, that of *Beaſt*, (for the *Dragon* he cannot be, properly ſpeaking, becauſe at the moſt he is but one of *his ſeven Heads*, and that under another Capacity than the *others are*, as pretending to hold from Chriſt for other *ends, and purpoſes*, than the

other Heads received their *Power,)* to the *Other.* The *firſt* is the *Beaſt too*, ver. 1. But the Beaſt that was to be, *as it were wounded to Death*, and ever after not *to live* but *in that* Image this *other Beaſt* ſhould give him, *ver.* 15. And therefore more eminently may *this Beaſt* which gave the other *that Life* it hath, be ſtiled *the Beaſt*, as 'tis in the following part of this whole Book of the Revelation. *Diſtinct* indeed they are in all their Actings, and therefore may very well be diſtinctly ſpoken of; the *firſt Beaſt*, i. e. The *Emperor* in the Exerciſe of Civil Power, as he now enjoins it, for his diſtinguiſhing Character be very well remitted to what the *Holy-Ghoſt* makes the *common Stile* of all the *ſeven Heads*, or *forms* of Government in the whole time of the *Roman Power*, i. e. The ſtile of *Dragon*; the *other Beaſt*, i. e. the *Pope*, for his Uſurpations over the *Civil Powers*, with that *Juriſdiction* he exerciſes over them, as well as others, and that *dependance* they have on him, *more eminently and ſolitarily* be ſaid to be *the Beaſt*.

So then by this time it will not be difficult to apprehend, whom we are to underſtand by the *Dragon and the Beaſt*: Not ſo much the *Old Serpent*, the *Devil*, or *Satan himſelf*, as *thoſe* who act *under him*. The *one* the more directly under the Relation of *a Dragon*, as to him he, (the Dragon) ſo expreſly is ſaid to *give his Power*; *the other* under the ſtile *of Beaſt*, as it is more particularly aſcribed to him, that came *up out of the Earth*, i. e. As is before ſhewed at large, as he was to uſurp upon the *former*, and come up upon the *Ruins of the Empire*; And this *as a Lamb*, though in the Event he ſhould ſhew himſelf to act as *a Dragon*.

Which being granted, the only difficulty will be, whom we are to underſtand by *the falſe Prophet*: Whether the *deluding Spirit*, by which theſe Acted, thoſe *falſe Teachers, and Seducers*, which act *with*, or *under them*; or ſome other *Perſon*, or *ſtate* of Men diſtinct *from both*?

And for my part, I am inclined to think it muſt be ſome third *Perſon or State* diſtinct from the *two other*: For I cannot be of their Opinion, who make the *Dragon, and Beaſt*, and *falſe Prophet* to be *the ſame*, no more than I can the *three unclean Spirits* which *come out of their Mouths* to be *one*; which being in it ſelf a *Contradiction*, I hope it will not be accounted *one* to diſtinguiſh *them*.

But who then ſhall be this *falſe Prophet*? Who indeed, but he, who hath falſly arrogated it to himſelf? *Mahomet* I mean, who is known to have aſſumed it, and it is always given him *by his Followers*, and that in *preference* to *Chriſt* himſelf, the *great Prophet* of his Church, and he who was promiſed under *that Name*, *Deuter.* 18. 18.

Beſides it is a Stile the *Dragon, and Beaſt, Emperor and Pope*, let me now call them, never aſſumed: And I cannot ſee, why this ſhould not be admitted here; if we obſerve either, where the *Vial* is ſaid to be poured out, *viz. on Euphrates*, in which the *Turks* or *Mahometans* are ſo much concerned, (as is at large ſhewed in this Chapter,) and what the work aſſigned to the three *unclean Spirits*, is, *viz. To go forth unto the Kings of the Earth, and of the whole World*, (a larger diſtrict than is any where given to the *Roman Empire* alone) *to gather them to the Battle of that great Day of God Almighty.*

'Tis true indeed, that the falſe Prophet afterwards, *viz. Revel.* 19. 20. and *Revel.* 20. 10. is a ſtile under which *Antichriſt* is expreſſed, but then 'tis to *diſtinguiſh him from the Beaſt*, not to make him the *ſame with him*; as alſo to ſhew how it was *the Beaſt*, or *Roman Empire*, was deceived *by him*, as he was *a falſe Prophet* in the *Doctrines he* taught, and the *Miracles* whereby *he* pretended to confirm *the ſame*; and what was the conſequence thereof, that the *Deceiver* and deceived were to periſh together.

Indeed I can ſcarce forbear to conjecture at leaſt, that *this Vial* looks farther than is yet expreſt; for when we have given the utmoſt Extent we can to the *Roman*, and *Mahometan Empires*, they will come very much ſhort of what is ſet down here, I mean *the Kings of the Earth, and the whole World*; which is of too wide a compaſs to be contained in either of the former: Only the *Dragon*, the *old Serpent*, or *Satan*, who is called *the God of this World*, (and is moſt properly ſo, in thoſe places, where their Juriſdictions do not reach, for it is there to this day the *Devil* is profeſſedly Worſhipped, at leaſt he is ſo, in ſome parts of the *Pagan* World,) in the extent of *his Territories* will take in the *whole*. And I would be willing to hope that the Day is coming when there ſhall be an end put to *ſuch his Uſurpations*; I would hope at the *end of this Vial* to ſee *the Jews in their Re-*

turn, and the *fulneſs of the* Gentiles *coming in*: I would hope to ſee, (it is an Event methinks, but agreeable *to the Battle of that great Day of God Almighty*) *our Lord taking to himſelf his great Power, and Reigning*, Rev. 11. 17. Or as it is *Pſal.* 2. 8.9. Aſſerting to himſelf *the Heathen for his Inheritance, and the uttermoſt parts of the Earth for his Poſſeſſion, breaking them with a Rod of Iron, and daſhing them in pieces like a Potters Veſſel.* And that ſuch a time ſeems to be at hand will, appear, by that time we ſhall have gone though *this Vial.*

This as to the firſt of theſe Queſtions, *viz.* VVhat we are to underſtand by the *Dragon, Beaſt*, and *falſe Prophet*? The ſecond is,

2. VVhat by the *three unclean Spirits*?

If by the *Dragon, Beaſt*, and *falſe Prophet* we underſtand *three diſtinct Perſons*, or *States of Men*, as before explained. then the *three Spirits* will be nothing elſe but either ſo many *diſtinct Powers*, or *Principles* by which they are acted in their oppoſition to *Chriſt and his Church*; or ſo many *great Inſtruments, Meſſengers, Miſſionaries*, or whatever other Name we give them, by which they *execute their Decrees*, and any way carried on the *ſaid Oppoſition.*

Nor will the notion of theſe *Spirits either acting the Dragon, Beaſt*, and *falſe Prophet* themſelves, or *ſent out by them*, be different, if as ſome do, we underſtand them all of *Antichriſt*, properly ſo called, as limited to the *Romiſh Oeconomy.*

And it may be worth enquiring whether with reſpect to a threefold ſort, either of *Decrees*, or *Orders of Men*, by which he *propagates his wicked Cauſe*; the *Canon Law*, the *later Councils*, (ſuch particularly as that of *Trent*,) and the Colledge ſet up; *de propaganda fide* on one Hand the *Jeſuits, Mendicant Fryers*, (thoſe wandring Saints among them,) and Secular Prieſts on the other, may not make up the number?

For here I am ſure, to go no further, we ſhall find *unclean Spirits* with a witneſs: Such is not only the Corruption of *the Doctrines* they propagate, but of *the Lives* of them that propagate them; ſuch their *Impurities* of all ſorts, that we need but mention *their Names*, and their *Perſons, and Practices* will confirm all we can imagine in this Matter.

What

VVhat *they are*, and how *they Act*, the VVorld is too much a Judge of.

Nor is it to be admired, of which ſoever of theſe we underſtand it, that the parallel the Holy Ghoſt hath found for them, is *that of Frogs*. And

3. VVhy *they are compared to theſe*, is now to be enquired. *Frogs*, we know, are *amphibious Creatures*, that delight in *Filth* and *Slime*; and *Naturaliſts* tell us that many times they are immediately engendred *out of theſe*, without the help of any other Parent; but where their *cleanlieſt Production* is, 'tis by *ſpawn* caſt on the ſides of the moſt *miry and offenſive Waters*: Their *nature* is *exceedingly to increaſe and multiply*; they love to be creeping abroad in the *dark*, and then *croak* moſt. But after all their *croaking and multitudes*, they are one of the moſt *feeble and deſpicable creatures*; have nothing but their *noiſe* to affright with, being trod down with every foot, and ſoon loſt in the *ſlime and filth* they delight in. *Clear Day*, and *Clear Waters* they moſt avoid; what may either *ſhew or cleanſe* them, is their greateſt Enemy.

And what now could have better ſuited theſe *unclean Spirits*, of which we have been ſpeaking? And that whether we underſtand them in the *firſt* or *latter ſenſe*, as relating to the *Emperour*, *Pope*, and *Turk*, as they are differently acted by them; or, as relating to the *Romiſh Corruptions*, and ſo belong only to the *two former*?

For what is it but *filth* and *ſlime* they all delight in? What *their Impurities* of *Life* and *Doctrine*? What the *Corruption of Manners* is in the *Romiſh Church*, hath been already touch'd, and is too *notorious* to want any large deſcant on it; what 'tis among the *Mahometans*, whoſe *Religion* is made only to ſerve their *carnal appetite*, *their pride*, *ambition*, *cruelty*, *luſt*, and the like, the liberty they give *to theſe* here, and *the ſenſual Paradiſe* they are taught to expect hereafter, is but too ſenſible a demonſtration of.

And to follow the Metaphor yet farther, 'tis *ſlime and filth* they riſe out of, *troubled and fouled Waters* that produce them; ſuch are *Ignorance and Errors*, *Sin and Vice* of all ſort, abetted under the falſe pretences of *Truth and Piety*. 'Tis only in ſuch *corrupted ſtreams* that they *ſpawn and multiply*; only under

der the *covert of darkneſs*, by concealing the *light of the Goſpel*, that they *creep out in ſuch numbers*, in ſo many *Sects and Orders* as are among *them both*; and 'tis in *this darkneſs* they *croak moſt*, make the greateſt *noiſe*, *and boaſt*, and with their *clamours* hope to bear down *Truth*: But after all their *croaking and multitudes* too, what *pitiful*, *weak*, *contemptible wretches* will they find themſelves to be, when the day appears? How eaſily ſtampt into *the mire*, and left only as *noiſome ſlime and filth* to be deteſted and avoided by all that paſs by ſuch are the *unclean Spirits* here ſpoken of, ſuch theſe Frogs *coming out of the mouth*, (a Conception worthy ſuch Parents, ſuch breath to inſpire them!) of the *Dragon*, the *Beaſt*, and the *falſe Prophet*, and

4. Why ſaid to come out *of their mouths*, is our next queſtion? The *mouth* is the *place of ſpeech*, where the *Soul* that ſits *Queen Regent* within, gives forth her commands; and theſe *three unclean Spirits*, *like Frogs*, being out of *the mouth* of the *Dragon*, *the Beaſt*, and *falſe Prophets*, ſhew them to be formed there, and will agree both to the *Perſons*, and *things*, to which we have above applied theſe.

1. To *the things*, and then *they* may ſignifie ſome *commands*, *decrees*, or *edicts*, given out by *each* of *theſe*; the effect whereof ſhould be to be *rallying* together all the *Antichriſtian forces* from all parts of the World (as far in them lies) to oppoſe the *Truth*, *and people of God*, and (as it were) to *give battel to God himſelf*, who is the *Protector of both*.

2. *To Perſons*, and then 'twill ſignifie ſome *Orders of men*, their *Meſſengers*, *Miſſionaries*, and the like; which being created by their *reſpective Powers*, ſet up by their *Decrees*, or *Commiſſions* (for 'tis ſtill out of their *mouths*, as all *Decrees* or *Commiſſions* whatever are *words* proceeding thence) are to be the buſie Inſtruments to execute, what to theſe purpoſes is enacted by any *of them*.

But there is another Notion of theſe *unclean Spirits* like *Frogs coming out of the mouth* of the *Dragon*, the *Beaſt and falſe Prophet*, and that I am apt to think is (for we muſt conſider this is one of the *laſt Vials*, or *Plagues*, and therefore muſt look towards the *ruine of* them, on whom *'tis poured*) to point out the *ſhameful end*, towards *which*, theſe *Enemies of the Church*

Church are *haſtning* : And the *unclean Spirits coming out of their mouth*, is a ſort of *diſpoſſeſſing* them, and will ſignifie the depriving them of that *Power and Life*, which before they had; the *breath* when it once comes *out of the mouth*, being ready *to vaniſh in the Air.*

Before, 'twas with the *mouth of a Dragon* every thing was ſpoken by them, *Fear and Terrour* went with all *their Decrees*; but ſee the *Metamorphoſis*, the *Dragon* with all his proud Boaſts is changed into the *moſt feeble*, and *contemptible Frog.*

And this leads to our fifth Queſtion, *viz.*

5. What 'tis with reference to the buſineſs for which they come, that *ſtirs them* up to *come out of the mouth* of the *Dragon*, the *Beaſt*, and the *falſe Prophet*, as they do under *this Vial*?

Now that is to defend the *falſe Worſhip*, which they have ſo long upheld, and for the maintaining *whereof*, they are ſo zealous (if 'twere poſſible) to ingage the whole World in their Quarrel; *their time*, as 'tis ſaid of him, by whom they are acted, *Rev.* 12. 12) is *but ſhort*, and that *makes* them have *ſo great wrath.*

A little to explain this in the reaſon the *Holy Ghoſt* aſſigns of *theſe unclean Spirits now coming* out like Frogs, croaking every where, raiſing all the *noiſe and clamour* they can, like *thoſe of Egypt* (let me uſe the alluſion, *Exod.* 8. 3.) coming *into the Houſe and Bed-chamber of Pharaoh*, every where *following and plaguing* thoſe *Princes*, who ſhall like him *harden their hearts, and not let Gods* people go, for (ſaith the Text) *they are the Spirits of Devils.* Δαιμονίων *of Demons, i.e.* thoſe *wicked Powers* whoſe great buſineſs it hath always been to corrupt the *Divine Worſhip* by ſetting up *themſelves*, or *any thing elſe in the place of God*; as thoſe *Ancient Heroes*, and *Deified Perſons* were *among the Heathens*; in *the Romiſh Church*, the worſhip *of Images, Saints, Relicts*, &c. and let me add, among the *Mahometans*, they pay to the Shrine of *their own Prophet* the ~~devotion~~ (rather may be the *falſe Prophet* mention'd in *this Vial,*) with the *preference* they give *him above Chriſt*, and thoſe *other Superſtitions* among them, relating to the Opinion they have of their *Dervi-ſes*, and other their *Holy Men*, will but too plainly interpret this: the *Character* the Apoſtle gives of their many Corrup-

tions,

tions under the Stile of διδασκαλίαι δαιμονίων *the Doctrines of Devils*, or *Demons*, 1 Tim. 4. 1, 2, 3. will comprize the whole matter: *Now the Spirit ſpeaketh expreſly*, that *in the later times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits, and Doctrines of Devils, (of Demons) ſpeaking lies in Hypocriſie, having their conſcience ſeared with a hot Iron, forbidding to Marry, and commanding to abſtain from Meats, which God hath created to be received with thankſgiving of them which believe, and know the Truth.*

Now theſe, ſuch like are *the things* for which they ſhall ſet themſelves to contend; in the defence of theſe, and all other *Doctrines of Devils*, is it, that they ſhall uſe all their skill, what by *their falſe Miracles*, their *Forgeries*, and *Impoſtures* of every ſort, to make Kings and Princes League in their defence, and whom elſe they can draw into their Party; and they ſhall be able very far to prevail therein, to the engaging them all in *a War againſt* the true Religion; in which, when they ſhall appear moſt *formidable*, in *full array of Battel*, and (as 'twere) ready to ſeize *the Spoil*: Then ſee the *ſudden turn of things*, the *ſtrange diſappointment* there will be to the *Churches Enemies*, the *ſurprizing Cataſtrophe* to the *Dragon*, *Beaſt*, and *falſe Prophet*; to the *unclean Spirits* that *come out of their mouths*, the *croaking Frogs* of all ſorts: The Battel they are gather'd to, is the Battel *of that great day of God* Almighty; that day of moſt *glorious ſucceſs and victory*; And he that ſhall command as *General* in it, ſhall come *as a Thief*; *ſudden and ſurprizing*, as to the *Amazement and Confuſion of all his Enemies*, ſo to the *joy and tranſport of thoſe that wait his coming*. *Bleſſed is he that watcheth and keepeth his Garments, leſt he walk naked, and they ſee his ſhame!* Which is an anſwer to the fourth Enquiry, *viz.*

4. *Why Chriſt is ſaid to come as a Thief at this time, and to declare thoſe bleſſed that ſhall then Watch.* And 'tis worthy our farther looking into, *whether he be not already come as a Thief? Whether great part of this Vial be not fulfilled, and men have taken no notice of it?* Whether he hath not often already *trampled down* his Enemies, as *dirt*, *or mire under the feet*, when he hath pleaſed to appear in the *Cauſe of his Church and People?* Let the *ſucceſs of the Reformation*, ſo far as it hath already been car-

carried on, *the great and wonderful overthrows* that have been given to *Papal Arms*, ſuch as what happen'd in the *Low-Country* Wars, the *Sweediſh War*, our *own Wars againſt the Spaniard*, &c. inform us herein: not to paſs by *the Inroads of the Turks*, and *other great Events*, I could mention, were they not *too near us*, and *ſuch*, wherein we have too much reaſon to fear, *Men have not ſo watcht, and kept their Garments*, but that *they walk Naked, and their ſhame is ſeen through them*; for ſo 'tis, when men *ſeek themſelves and not God*, when however the *great Noiſe and Cry* be for Religion, yet that is forgotten as ſoon as they have ſerved their turns.

But whatever *mens deſigns and purpoſes* are, yet the *Counſel of God ſhall ſtand*; where-ever *they* make the *falſe ſtep*, *God* can make *none*. They may liſt and rally for their own ends; the Enemies of the Church may form *Campaignes, confederate with their Allies*, and *gather them to the Battel of that great day of God Almighty*; but *he* hath *another work* to do, both *by*, and *upon them*, than they imagine; As

5. With reſpect to *that great Turn*, he is ſaid *to gather them together unto a place* called in the *Hebrew Tongue Armageddon.*

And it being called ſo in the *Hebrew Tongue*, we muſt examine what 'tis it ſignifies in that *Tongue.*

Now to me there ſeems to be no more natural Etymology of the word, than what ſpeaks it to be *utter Exciſion*, חרם or חרמה which is the ſame with *Arma*, is *res devota, or Anathema what is devoted*, or *ſet a part for deſtruction.* And גדרו from the Verb גדר *Exſcidit vel diſcidit*, may be rendred *Exciſion*; In alluſion it may be to *thoſe Excommunications* which had been ſo much abuſed *by Antichriſt* (and ſomething of this there is likewiſe in the Abhorrence the *Turks* have of the Chriſtians, whom they cut off from their Communion too) to intimate, it may be, that *great Excommunication*, and *real delivering them up to Satan*, which the Enemies of the Church were to expect.

And as to the *place*, if there be any, where this ſhall more eminently be executed, why may not the *Holy Ghoſt's* giving us the name in *Hebrew*, and telling us 'tis called ſo in the *Hebrew Tongue*, without explaining it, (as 'tis done in other parts of Scripture, and particularly, *Revel.* 9. 11.) af-

ſord us this Note, *viz.* that 'twill have its completion in ſome place, where the *Hebrew Language* is ſuppos'd to be underſtood without an Interpreter; and what place ſo proper for that (eſpecially if *the return of the Jews* be pointed at in this Vial) *as Judea, or Jeruſalem*?

And what if it ſhould be in ſome ſuch manner as this? Suppoſe upon the iſſue of the Wars, which are now on foot, in the *Chriſtian World*, ſome *European Prince*, or Princes, who have of late had very great ſucceſs againſt *the Turks*, ſhould not accept of any accommodation, but purſuing their Victories into their Territories, and ſtriking ſo great a Conſternation into them, (for it is upon *Euphrates*, in the Senſe we give of it *in this Vial*, that the *Vial* is poured) that they every where fly, and are ſcattered, ſhould affect to look towards *Conſtantinople*, or *Aſia*; and in the ſucceſs of ſuch Wars ſhould give that Apprehenſion to the *Eaſtern, and other Princes* round about, whereupon, (or for what *other cauſe God* in his wiſe Providence ſhall think fit,) *They*, (the *Princes* and *Countries* might be named too, for they ſeem to be noted in the Scripture of Truth, but I forbear to be too curious in ſuch a matter) ſhould forthwith *gather together* to diſpoſſeſs them, but with that fatal diſaſter to them all, that in this *high Project* they ſhould claſh between themſelves, and as it is Propheſied, *Pſalm* 2. 9. *Be daſht in pieces like a Potters Veſſel*? Whereupon the *Jews, whoſe right* it is, and who about *that time* ſhall in all likelihood be gathering thitherward, ſhould without any *the leaſt Oppoſition*, ſeat themſelves in *their own Land*; according to the Prophecy given out *Zechar.* 4. 6. *Not by Might*, nor *by Power, but by my Spirit, ſaith the Lord of Hoſts.*

Suppoſe too, that at or about the ſame time, ſome *Chriſtian Prince* leaguing with the *Mahometans*, or otherwiſe weakning the *Papacy* by *his*, or *his Peoples falling off from* Rome, ſhould be inſtrumental in the *Downfal of Babylon*; or *thoſe Princes*, who have already *deſerted that great Whore* (as ſhe is called, *Rev.* 17. 1.) joined with the other of the *ten Horns*, which ſhall likewiſe in due time deſert her, (*They have no other way to keep their Crowns on their Heads!*) ſhould all conſpire *to hate her, and make her deſolate and naked, and eat her Fleſh, and burn her with Fire.* Rev. 17. 16?

Not

Not that I will exclude from hence the *Concurrence of the two Witneſſes themſelves*, i.e. Thoſe *ſuffering Chriſtians* who were *to prophecy a Thouſand, two Hundred and threeſcore days in Sackcloth*, as it is ſaid *Rev.* 11.3. The ſame time (for 42 *Months* are made up of *ſo many days*) *that the Court without the Temple was to be given to the Gentiles, and the Holy City to be trod under Foot*, ver. 2. of that Chapter. For as it is ſaid of them, *That if any will hurt them, fire proceedeth out of their Mouth, and devoureth their enemies, and if any Man will hurt them, he muſt in this manner be killed*, v. 5, and ver. 6. *Theſe have power to ſhut Heaven, that it rain not in the days of their Prophecy: And have power over Waters to turn them into Blood, and to ſmite the Earth with all Plagues as often as they will*, with reference to *thoſe Judgments*, which for their ſakes ſhall be brought upon *the Antichriſtian World*; ſo, when they ſhall have *finiſhed their Teſtimony*, have had *War made againſt them by the Beaſt, that aſcendeth out of the bottomleſs Pit, and ſhall be overcome and killed by him.* ver. 7. But *ſo that their Bodies ſhall not be ſuffered to be put in Graves.* ver. 9. No, *by* the *Peoples, and Kindreds, and Tongues, and Nations*, they ſhall be ſtill kept above Ground for thoſe *three days and half*, (as is there expreſt) they are to lye in *the ſtreet of the great City, The Spirit of Life from God is to enter into them, they to ſtand upon their Feet, and great fear to fall upon them which ſee them*, ver. 11. *And they to hear a great Voice from Heaven, ſaying unto them, Come up hither, and to aſcend up to Heaven in a Cloud, and their Enemies behold them*, ver. 12. *And the ſame Hour to be a great Earthquake, and the tenth part of the City to fall, and the names of ſeven thouſand Men to be ſlain, and the Remnant to be affrighted, and give Glory to the God of Heaven.*

Which, what it can ſignifie, but the reinſtating them in the enjoyment of their *Rights* and *Religion* (for ſo *ſtanding upon their Feet*, and *aſcending up to Heaven*, may import) with the *great Change* that ſhall thereon enſue in *the falling* off of one of the *ten Kings*, or *Kingdoms*, into which at the Riſe of *Antichriſt*, the *Roman Empire* was divided, (for that is the tenth part *of the great City*, or *Rome*, as ſhe is ſaid afterwards, *ch.* 17, 18. *to Reign over the Kings of the Earth*) from all ſubjection to *the Beaſt?*

And the *Names of ſeven thouſand men being to be Slain*, many point at the overthrow *of thoſe*, who as to any *commerce, and good* they bring to the World, are but as the *meer Names of men*, the *Prieſts and Monks* I mean, with the other parts of their *corrupt Hierarchy*, which in all probability muſt be then quite extinct; *ſlain* not ſo much in their *Natural*, as *Politic, or Religious* Capacity (however we ſhall call it,) which I ſuppoſe to be underſtood by their *being* ſaid to be *ſlain in the Earthquake* and not *with the Sword*, i.e. aboliſht in that great *change and Revolution* there ſhall then be. And the *Remnant being affrighted, and giving Glory to the God of Heaven*, muſt ſignifie the *Converſion* of that 10th part of the *City* (*the great City* as'tis before, *v.* 8. which in the Book of the Revelation ſignifies the *Antichriſtian Empire*; *i.e. Rome* in the full extent of its Territories, as ſaid to *Reign over the Kings of the Earth*, Revel. 17. 18.) which is ſaid to fall, fall *from Rome*, from her *Superſtitions and Idolatries*, fall from her as ſhe is Spiritually called *Sodom and Egypt*, where alſo our Lord was *Crucify'd*; as *ſhe* in her *Corruptions and Tyranny* is what the two former were, and by *her Power* (for 'twas the *Roman* Governour, who ſentenced our Lord to the Croſs) *crucified the Lord*, and hath ever ſince been *crucifying his Members.*

But then how much of this Tranſaction ſhall belong to the *Witneſſes*, I am not capable to ſay; that *they* ſhall have their *part in it*, not only in being *themſelves reſtored*, but in *ſtriking Terror* into their Enemies, in *diſmaying, and diſabling them* from all oppoſition, I make not the leaſt queſtion: The *Event* muſt ſhew how this ſhall be, and *things are not ſo far off*, that we ſhould be diſcouraged to wait for the *Completion. Behold* ſaith our Lord, *I come as a Thief*!

And how will men wonder that they were ſo *much in the dark as to the Myſtery*? How will they *be aſhamed* that they have no better *watcht and kept their Garments*? That they have *walk'd ſo naked*, ſo *unprovided* for ſuch a day? That *though the work* hath been doing, they obſerv'd it not? But, if they had, it would not have been ſaid *Behold, I come as a Thief!* 'Twill, notwithſtanding all the warnings God hath given of it, all the preparations there are towards it, *be ſudden, be ſurprizing*. I repeat it again, *Behold I come as a Thief!*

I ſaid juſt now, notwithſtanding all the *warnings* God hath given of it, *i. e.* of what is to happen *under this* Vial, *viz. the recalling the Jews*, the *bringing in the fulneſs of the Gentiles*, the *final fall of Babylon*; notwithſtanding too all the *preparations towards* it;

Towards the *firſt*, the *recalling of the Jews* there cannot be *much preparation*, for their return is to be as *life from the dead*, Rom. 11. 15. as the *Reſurrection of dry bones*, Ezek. 37. by bringing *them out of their Graves*, v. 13. only as 'tis *Ezek.* 36. 37. Thus ſaith the Lord, I will yet for *this be enquired of by the Houſe of Iſrael, to do it for them*; but 'tis what he will do firſt for *them, in pouring upon them the Spirit of Grace and Supplication*, Zach. 11. 10. And it may be there never was a greater longing *in that people* for their return, than now is, never *a fairer diſpoſition towards Chriſtianity*. But in that God will have his own way.

But as for the *Mahometans*, that they ſeem to be *preparing for it*, their entertaining ſeveral of the *Chriſtian* Tenets, and *Principles*, as may be ſeen in *Rycaut's Hiſtory of the preſent ſtate of the Ottoman Empire*, p. 231, and otherwhere may inform us; As

With reſpect to the *Fall of Babylon*, there is nothing can more ſpeak that to be drawing on, than the *Irreverence* with which even thoſe who ſtill retain the ſame Profeſſion with her, do almoſt every where Treat her; witneſs the *Wits of France*, and *Italy it ſelf*, who either run into *direct Atheiſm*, or have *private Opinions and Sentiments* of their own, with which they qualifie thoſe *Abſurdities* in *that Religion*, which they have not yet found a way *intirely to reject*.

I ſhall not need on this occaſion to mention the *Quietiſts*, or any other ſort of *Scepticks in that Communion*, but ſhall conclude this with that of our Saviour, *Mark* 3. 24. *If a Kingdom be divided againſt it ſelf, that Kingdom cannot ſtand*.

But to return: ſuppoſing the ſenſe *of the Vial* to be as we have aſſigned it, it will ſtill remain upon as to ſhew, what in likelihood is *the time*, when *this Vial ſhall begin*, *when to end*.

Now for this can we have a *better Guide* than the *Holy Ghoſt* himſelf? Let us ſee therefore what he hath ſaid in this matter.

We have it, *Rev.* 9. 13, 14. *And I heard a Voice from the four Horns of the Golden Altar, which is before God, ſaying to the ſixth*

ſixth Angel which had the Trumpet, looſe the four Angels which are bound in the great River Euphrates.

What was the *binding of the Angels?* But that ſtop *Providence* was pleaſed, for the time appointed, to put to their Acting, what before they were looſe, or free to?

What *their being looſed*, but the ſame Providences permitting them to Proſecute their *former deſigns, the taking* off that *check and reſtraint* the ſame wiſe Providence had laid on them?

Now when was it they were *thus bound*, when was it they were to be *thus looſed?*

But to this we muſt premiſe another Queſtion, *viz.* Who theſe *four Angels were?*

To this the Context muſt give us Light, and that it will, if we conſider of whom the *Holy Ghoſt* had been ſpeaking: Now *thoſe* the *Holy-Ghoſt* had been ſpeaking of, are generally agreed to be the *Saracens*, or *Turks*: For *they* were *thoſe Locuſts*, as they are called *ver.* 3. *which came up out of the Smoak*, to *whom was given Power, as the Scorpions of the Earth have Power*, and who are ſaid, *ver.* 11. *To have a King over them, which is the Angel of the bottomleſs pit, whoſe name in the Hebrew Tongue is* Abaddon, *but in the Greek Tongue hath his name* Apollyon, i. e. *A Deſtroyer*; I may ſay too in the *Arabick*, for both *Saracen* and *Turk* in their Original are derived from Verbs, which among other ſignifications have that of *to ſpoil, or deſtroy*; according to which, *John Baptiſta Egnatius* ſpeaking of the Origin of the *Turks*, ſaith, *Vagi diſpalatique quove cuique ſors affuit, latrocinantes magis quam belligerantes, provincias vaſtarunt. Wandring, and ſtraggling about as every ones chance was, they waſted Countries more like Robbers than Warriors.*

Indeed *both theſe Names* are but the ſame, and by an uſual change in the Oriental Languages of *Shin into Tau*, they ſeem to have but one Original, (but this by the by.)

They might be ſaid to *come up out of the Smoak*, as it was by their *Alcoran*, and the *groſs Errors* therein broached, the *Miſts, and Vapours exhaled out of the bottomleſs* Pit, i. e. Derived from *Hell it ſelf*,, that the *Sun, and the Air were darkned*; ſuch the Cloud hereby caſt upon *the true Religion*, the *Light of the Goſpel, and its Profeſſors.*

That

That they are ſaid to *be Locuſts*, may be, as for *their Numbers, and the Country* from whence *Mahumet ſprang, viz. Arabia* where theſe moſt abound; ſo *from what they* reſemble *the Locuſts* in, as they *waſte, and deſtroy all*, where they come.

That they are commanded not to hurt the Graſs of the Earth, neither any green thing, neither any Tree, but only thoſe Men which have not the Seal of God in their Foreheads, ſhew, that *they* are not *natural Locuſts*, but ſuch who *liko Locuſts* ſhall make *ſpoil, and havock* of *thoſe*, who are hereby ſignified.

That they are ſaid to have power given to them, as the Scorpions of the Earth have Power, muſt relate to the *manner* in which by their firſt coming into *Europe*, they plagued thoſe, againſt whom they had *their Commiſſion*; which was not *to Kill*, but only *torment* for the time there aſſigned, *i. e. for five Months*, the time which *Locuſts* uſually make their ſtay, or 150 *Years* ſignified by thoſe 5 *Months*; as a day in the *Prophetic Stile*, is taken for *a Year*, and *de facto* it happened, and hath been already toucht on in our Chapter *of the firſt Vial.*

That they are ſaid to *have a King over them, which is the Angel of the bottomleſs pit, whoſe name in the Hebrew Tongue is* Abaddon, *but in the Greek Tongue hath his name* Apollyon, *ver.* 11. Is a manifeſt Declaration, as under *whom* he acts, *i. e. Him*, whoſe place of Reſidence is *the bottomleſs pit*, or *Hell*; ('tis his Meſſage and Errand he is ſent on, though by the Permiſſion of the divine Providence,) ſo what *the Meſſage is* for which *this Angel*, or *Meſſenger* is diſpatched thence; *viz.* 'Tis to *deſtroy, and waſte thoſe perſons*, and *Countries* to *whom* he is ſent: Be it *Hebrew*, or *Greek*, in which he hath his Name, this is his *Buſineſs*, this his *profeſſion, to be a Deſtroyer:* He pretends to be deſcended from *Abraham and Sarah*, and claims the promiſe of all Kingdoms for his Followers, as being the *only true Believers*, (to *Muſtliman* imports,) and avows *the proſecuting all with War, who obſerve not the Rules of his Religion.* Elmachin. Hiſtor. Sarac. p. 3.

So then granting *the Saracens*, or *Turks* to be *thoſe* the *Holy Ghoſt* there points to, how come they to be called *the four Angels*, ſeeing they were all of the ſame *Original, and Religion?*

Now this will be cleared by conſidering, *what time* the *Holy Ghoſt* may here be ſuppoſed to aim at, which muſt be *that*, wherein they are ſaid *to be bound*; (for looſing them can have no relation, but to their being bound.) and That

That ſeems to be about the end of the eleventh Century, when they were driven back by the *Romans* towards *Euphrates*, the *place* where they were ſaid to be Bound.

Paulus Jovius relates it to have happened under *Soliman* their Captain, in the time of *Godfrey of Bulloign*; about which time they divided into *four Tetrarchies*, *Dynaſties*, or *Governments*, viz. Of *Leſſer Aſia*, *of Aleppo*, *Damaſcus*, and *Antioch*, or *rather Bagdat*, (for that of *Antioch* continued but fourteen Years) the *three firſt* on *this ſide*, the laſt beyond *Euphrates*.

'Tis true indeed, that this diviſion of *Sultanies*, or *diſtinct Governments* laſted not till *the time*, they are ſaid to be *let looſe*; but that no way hinders, why they, being the *ſame People*, under *whatever Government* they ſhould be called back again to ſerve the Purpoſes of *Divine Povidence*, ſhould be called by the *ſame Names*, or notified under the *ſame diſtinction*, that was then amongſt them, when they were firſt ſaid to *be bound in the great River* Euphrates. They who were to be *looſed*, *and prepared for it*, for *an Hour*, *and a Day*, *and a Month*, *and a Year*, Rev. 9. 15. are the *ſame* with *thoſe*, who before were *bound*, and therefore but reaſonable they ſhould have the *ſame Appellation*, whatever *changes*, *or viciſſitudes* had otherwiſe happened to them in that long tract of time, no leſs than 396 *Years*, with ſome other *fractions of time* intervening (for ſo much a Year, *viz.* 365 *Days*, *a Month* 30, *a Day* 1. (a Day being taken for a Year) and an *Hour* will contain) between the time *of this Diviſion*, if we date it from the erecting the *Dynaſty*, *or Government of Bagdat*, which was 1057; for then 'twas *Tognulbecus General* of the *Turks*, was by the *Caliph Cajim Biamrilla inveſted with Royal Robes*, *and inaugurated in the Royal City of Bagdat*, which falls in with the 449th year of the *Turkiſh Hegira*, in which *Elmachinus the Arabian Hiſtorian* p. 272, relates it to have been thus performed. Now add to 1057 the aforſaid 396 it produces 1453, when the *Turks* took *Conſtantinople*, aboliſhed the *Eaſtern Empire*, and made their Irruptions again into *Europe*, with that ſucceſs, as ſcarce to find any thing to withſtand them: What their Progreſs then was, the narrow limits of the *preſent Empire*, and the Mediterranean Iſles ſufficiently declare, and where it *will end*, *only he* that commanded them to *be looſed*, can foretel.

And

And by this time we are able in ſome meaſure to judge, when this Vial was to begin, *viz.* When the *four Angels* (whom I have ſhewed to be meant of the *Turks*) that *were bound in the River* Euphrates *were looſed*, which we have placed *Anno* 1453.

As to *the time* when *this Vial* ſhall end, that muſt be judged as by the *Events here foretold, ſo by what is to ſucceed in the next Vial.*

CHAP. XVII.

Of the ſeventh Vial, Rev. 16. ver. 17, 18, 19, 20, 21.

AND *the ſeventh Angel poured out his Vial into the Air, and there came a great Voice out of the Temple of Heaven, from the Throne, ſaying,* it is done.

And there were Voices, and Thunders, and Lightnings, and there was a great Earthquake, ſuch as was not ſince Men were upon the Earth, ſo mighty an Earthquake, and ſo great.

And the great City was divided into three parts, and the Cities of the Nations fell, and Great Babylon *came in remembrance before God, to give unto her the Cup of the Wine of the fierceneſs of his Wrath.*

And every Iſland fled away, and the Mountains were not found.

And there fell upon Men a great Hail out of Heaven, every Stone about the Weight of a Talent, and Men blaſphemed God becauſe of the Plague of the Hail; for the plague thereof was exceeding great.

This Vial, as by the *Air* into which it is ſaid to be poured, we underſtand the *vaſt Circumference* of the *great Syſtem of the World*, to the more eminent parts whereof, *viz.* the *Earth*, the *Sea*, the *Rivers and Fountains of Waters*, the *Sun*, &c. the *other Vials* refer, ſeems to be the moſt general of all *the Seven*; and as the *Air* is common to all, that wherein all, *good and bad breathe and live*, ſo will the *Events* of this *Vial* reſpectively affect them.

For if with reſpect to the *One*, i. e. the *Bad*, or *Enemies of Chriſt*, it be ſaid, *it is done*, all that was to *be executed* on them, being *now fulfilled*; the ſame ſeems applicable to *the others*, i. e. *the Good*, with reſpect to the *end*, that is now to be put to *their Sufferings*, and the *Glory of the Goſpel*, which is thereon to ſucceed, and the manner of expreſſing it, *viz.* γέγονεν, *it is done*, ſeems to ſpeak as the *full Completion* of all, ſo the *ſuddenneſs* of theſe *Events*, upon the Angel's pouring out *this Vial*; as we uſe to ſay, *dictum factum*, no *ſooner ſaid than done*: Every thing before, was prepared, as for the *Ruin of the Enemies of our Lord*, ſo for the *advancement of his Church*: He who is ſaid to *come as a Thief* in the *former Vial*, for the *ſudden and ſurprizing* manner of *his coming*, hath no *farther delay* to make *in this*; for the *Angel* doth but *pour out his Vial into the Air*, and *a great Voice comes out of the Temple of Heaven from the Throne*, ſaying, *it is done*.

Which I take the more notice of, that if the expiring of the 1260 Years for the *Reign of Antichriſt*, ſhould appear to be *at or near the end* of the *ſixth Vial*, the *ſeventh* being ſtill to be *poured out*, ſhould not put us to a *long expectation* of having it fulfilled: *Chriſt comes as a Thief, to gather them together*, viz. all his Enemies into a *Place called in the Hebrew Tongue*, *Armageddon*; being there, what ſhould hinder but that (like the executing the Sentence upon the *Conviction, and Judgment* given on the Offender) the *utter exciſion of them ſhould forthwith* Succeed?

And the *ſeventh Trumpet*, with which I take *this Vial* to ſyncronize, ſeems to ſpeak the ſame. For if with reſpect *to that* it is ſaid, that the *Myſtery of God ſhould be finiſhed*, which he had *graciouſly declared*, ἐυηγγελίσατο, had declared it as the very *good Tydings of the Goſpel it ſelf*, (for ſo what concerns the *Ruin of their Enemies* muſt be) it is here ſaid γέγονεν, *it is done*, *all is fulfilled* that was there declared.

And that *theſe ſyncronize*, i. e. fall in together, and are to be fulfilled at the ſame time, will not *the manner* in which they are expreſt, farther inſtruct us? Thus if in *this Vial* it is ſaid, *There came a great Voice out of the Temple of Heaven, from the Throne*; it is ſaid in *the other, the Temple of God was opened in Heaven, and there was ſeen in his Temple, the Ark of his Covenant*, both,

both, as to ſignifie from *whence they came*, for it is added *in the one*, *And there were Lightnings, and Voices, and Thunderings, and an Earthquake, and great Hail*; in the *other*, *And there were Voices and Thunderings, and Lightnings*, and there *was a great Earthquake*, &c. *And there fell upon Men a great Hail*, &c. So that it is the ſame thing *they* in the main aim at; the chief difference there ſeems to be, is, that in the one it is ſaid the *Temple of God was opened in Heaven*, which in the other is expreſt only by a great Voice coming thence, without reſtraining its opening to the time of the Vial; but then is not that ſupplied by what we read, *Rev.* 15.8. where 'tis ſaid, *And the Temple was filled with Smoak from the Glory of God, and from his Power, and no Man was able to enter into the Temple, till the ſeven Plagues of the ſeven Angels were fulfilled*: If none were able to enter in till then, then certainly it was not open till then: *i. e* Opened it was, neither in the Senſe I give of it, as relating to the *free publication of the Goſpel*, i. e. The *Word of* God, or *his Teſtament* which in the times of Antichriſt was lockt up, but now to *be ſeen, and peruſed* of all.

And to *this Opening of the Temple*, ſeems to agree, what we have *Rev.* 11. 1. Where St. *John* is bid *to riſe and meaſure the Temple of God, but to leave out the Court which is without the Temple, and meaſure it not, for it is given unto the* Gentiles, *who ſhould tread down the holy City for forty two Months.*

Meaſuring is the ſetting certain bounds to any thing, accordingly what *John* is bid to do, may be underſtood of definite, and certain Bounds ſet to the *Church in its Purity*, ſo that it was not to appear as *ſuch* again, till the Interval that was to Intervene, ſhould expire, *viz. the* 42 *Months* there ſpoken of; that being expired, the Limits and Boundaries ſo ſet, are again removed, *i. e. The Temple is again opened, Religion in its purity profeſſed, the Ark of the Teſtament ſeen in the Temple*, the *Law* which was depoſited there (ſo it was commanded, *Exod.* 25.16. 21.) publiſhed, and to be obeyed by all.

And its being poured into the *Air*, methinks very plainly ſpeaks this to us, for what is the *Air*, but the *whole Medium, or Vehicle of Light*, and ſo may denote all who are capable of being enlightned by the Truth, to be the ſubjects of that clearer, or *more univerſal Revelation*, which is now to be made of it.

Before, which I take to be at the firſt breaking forth, as it were of this Light, whether at *the Reformation*, or whatever other time that be applied to, 'tis ſaid *Rev.* 14. 6. *I ſaw another Angel fly in the midſt of Heaven, having the everlaſting Goſpel to preach to them, that dwell on the Earth*, &c. To ſignifie that it was but a part of the *great* Διαφανὲς, or *tranſparent Orb* was then enlightned, it was but μεσουράνημα, the *middle* part, or *half of Heaven*; but now it is the *whole Orb* is made lucid, the *Goſpel every* where ſo *ſhining in its Purity*, that they muſt be very much in Love *with darkneſs*, who ſhall not now receive *the Light*; the *Air* will be full of it, (and its being ſo, with reſpect to its Enemies, who are to be *deſtroyed by the brightneſs of our Lord's coming*, 2 Theſ. 2. 8. is ſufficient to denominate it one of the Vials of Gods Wrath on them) 'tis *but opening the Eye*, and all will be clear and tranſparent, no Clouds now to interpoſe, no Storms to divert the Beholders.

And this poſſibly is what we are farther directed to by the *Voices, Thunders, and Lightnings*, in alluſion to what was done at the firſt *publiſhing of the Law*, Exod. 19. 16. to declare that now the *Goſpel* ſhould be *the Law of the World*, publiſhed as by the *Voice of God*, (he appearing in the *defence of his Truth*,) ſo by that of *his Miniſters* (which may be the reaſon why it is *Voices* in the Plural) carried on with *that Power, and Evidence, ſo clear, ſo irreſiſtible* in all its *Truths*, that like *Thunder and Lightning* there ſhould be no *ſtopping the Ears*, no *ſhutting the Eyes againſt it*, no oppoſing it, but at the peril of falling under the *immediate ſtroke of Heaven*. The *Thunder* doth not ſo *loudly proclaim the Goſpel*, but that it will as *loudly revenge* if neglected; the *Lightning* can as well *blaſt the Gainſayers*, as diſcover *the Truths*, they ought to receive; ſuch will be the *Terror* and *Conviction*, that will now go along with *the Goſpel*!

And is it any wonder, when this ſhall be, *that a great Earthquake ſhould follow*: ſaith the Text, it ſhall *be ſuch as was not ſince Men were upon the Earth, ſo mighty an Earthquake, and ſo great*.

An *Earthquake*, we know *ſhakes and unſettles all*; *Houſes, Villages, Towns, Cities, Hills, Valleys, Forreſts, whole Countries*, with the *Inhabitants* have felt the Effects thereof: *This* is to be

be *ſuch an Earthquake, ſo mighty, and ſo great, as was not ſince Men were upon Earth.*

I will not ſay it is to be a *meer natural Earthquake*, though ſuch often have been obſerved to forerun, or *accompany great Judgments*, and I am apt to think this ſort of *Earthquakes* may uſher *in or accompany this Vial*; there *have great, and extraordinary things of that nature happened* in our own times!

But to ſuch *prodigious Events only*, I do not imagine this to be confined, but rather I believe it to direct to ſomething like what God ſpeaks by his Prophet. *Haggai* 2. 6, 7. *Yet once it is a little while, and I will ſhake the Heavens and the Earth, and the Sea, and dry Land, and I will ſhake all Nations*; which St. *Paul* thus refers to, *Heb.* 12. 26, 27. *whoſe Voice then ſhook the Earth* (he ſpeaks of the *Earthquake* that accompanied *the giving of the Law of* Moſes,) *but now he hath promiſed, ſaying, Yet once more I ſhall ſhake not the Earth only, but alſo Heaven, and this Word yet once more ſignifieth the removing of thoſe things that are ſhaken.*

The buſineſs of this *Earthquake* will be utterly to remove what in the times of *Antichriſt* prevailed, quite to change *the whole Face of things*, and bring in that *Evangelical State*, which, to follow the Apoſtles Expreſſion in the next verſe, will *be a Kingdom which cannot be moved.*

Would we ſee what were to be the *effects of this Earthquake?* It follows *v.* 19, 20. *And the great City was divided into three parts, and the Cities of the Nations fell, and great* Babylon *came in remembrance before God, to give unto her the Cup of the Wine of the fierceneſs of his Wrath.*

And *every Iſland fled away, and the Mountains were not found.*

The *great City* what it is, is ſufficiently deſcribed in the next Chapter,, *ver.* 18. where it is ſaid, *and the Woman which thou ſaweſt, is the great City which Reigneth over the Kings of the Earth.*

'Tis *Rome* that in that *Chapter* is, 1. repreſented under the *Figure of a Woman*, and that, as with reſpect to the *ſeveral ſucceſſions of Government in the Roman Empire*, ſo too with *reſpect to the great Corruptions in the Church*, which was to be ſeated in it. 2. Her *Cruelties* likewiſe are there ſet forth as *under the emblem of a ſcarlet-coloured Beaſt*, ver. 3. *So by her being*

being drunken with the Blood of the Saints of the Martyrs of Jeſus, ver. 6. And 3. How ſhe is ſaid to come to her End: *ver.* 16. viz. By thoſe *very Horns, or ten Kings (who had given their Power and Strength to her*, ver. 13.) *Hating her, and making her deſolate, and naked, and eating her Fleſh, and burning her with Fire.*

So then the *great City* here ſpoken of, *is Rome*, as ſhe Reigneth over *the Kings of the Earth*, not *Rome* as confined within the *Walls of the City*, which bears that *name*, but as ſhe extends *her Territories* as far as the *Roman Empire*, or as it is now changed into *Papal*, reaches.

And as *to the dividing this City into three* parts, I ſhall offer theſe two Conjectures; the firſt is Monſieur *Jurieu's*, (whoſe *Learning, Piety, and Zeal*, I extreamly reverence,) and it is this, *viz.*

'That upon the *Preaching of the Reformers*, the *Antichriſtian* 'Empire was divided into three Parts: one part remained 'to Antichriſt himſelf, one ſepaated from him under the name 'of the Confeſſion of *Ausburgh*; the third under the *Confeſſion* of 'them who are ſimply called the *Reformed.*

'*Sueden, Denmark*, and a great part of *Germany* make the 2d 'Part *England*, the united Provinces, the *Reformed in France*, the '*Suiſſes, and port of Germany* make the third. Here, ſaith he, are the three great Parts which divide the *Weſtern Church*, which is *the great City.*

The ſecond Conjecture I have to offer in this matter, is the *Diviſion of it*, as it is *that City which reigneth over the Kings of the Earth*; And that is, as *at preſent*, and ſince *the Reformation* there have been theſe *three diſtinct Parts of this great City.*

The *firſt* of ſuch *Kings, or Kingdoms* that have wholly *fallen from* her, ſuch are all who profeſs the *Proteſtant Religion.*

Secondly, of *ſuch*, which however they have not left *her Communion*, yet have caſt off *her Supremacy*, and *Infallibility*, i.e. As the diſtinction is ſince taken up, are of the *Church*, tho' not of the *Court of Rome.* This I ſuppoſe to be verified, whereever the *Council of Trent* (by which *Rome* ſubſiſts) is not received, and where the *Regalia, Inveſtitures*, &c. are diſputed, and where too theſe, or *any other* the *Arcana Imperii*, the *ſecret Grounds and Foundations*, by which the *Papacy* upholds it ſelf, have

have been profeſſedly diſputed, contradicted, and by the *publick Decrees of their Univerſities, or otherwiſe declared againſt, or reſcinded*: And then

Thirdly *of ſuch*, as ſtill continue *in their Obedience to her.*

What follows, And the *Cities of the Nations* fell. I take to be, but the Conſequence of the former; for if the *great City* be *Rome* in the extent of her *Empire or Government*, *leſſer Cities* will import *leſſer Goverments*, and their falling with *reſpect to Rome*, muſt be a falling *from her Laws*, in being no longer governed by *the Papal Decrees*, the *Canon Law*, or whatever elſe ſhe Rules by; but by their *own Models* both for their *Civil and Religious* Government.

But if ſtill we would have ſomething more particular here, why may not the *united Provinces*, and *Hans Towns in Germany* afford us a Comment on it! *Sed manum de Tabulâ.* 'Tis added,

And *great* Babylon *came in remembrance before God, to give unto her the Cup of the Wine of the fierceneſs of his Wrath.*

And every Iſland fled away, and the *Mountains were not found.*

This ſeems to be the great *Cataſtrophe* of all, every thing elſe is but *preparatory*, this the *conſummating of the Judgment of the great Whore.* And may ſhe ſoon *have this Cup to drink*, I perſwade my ſelf it is not far off.

What *the Cup is*, is more expreſly ſet down, *chap.* 18. 2. 8. *Babylon the Great is fallen, is fallen, and is become the Habitation of Devils, and the hold af every foul Spirit, and a Cage of every unclean and hateful Bird*; this was *her Sin*, this is *her Doom!* Therefore *ſhall her Plagues come in one day, Death, and Mourning and Famine, and ſhe ſhall be utterly burnt with Fire: For ſtrong is the Lord God who Judgeth her.* When it comes to paſs, it will explain it ſelf; nor ſhall I therefore add any thing farther on it.

Only what is to be meant *by every Iſland flying away, and the Mountains not being found*, which is yet behind to be ſpoken to, would be known.

And for that, I content my ſelf, with applying the notion *of Iſlands* to thoſe numerous *Monaſteries*, and *Convents*, and *Religious Houſes* of any ſort among them. For what is an *Iſland*, but a *part of the Earth environed by the Waters*, and

having

having no Commerce, or Union with *the Continent* ? And are not ſuch *Houſes and Places*, with reſpect to the ſeveral *Countries* in which they are, divided as it were *from the Earth* ? Do they not ſubſiſt by *Laws and Conſtitutions* of their own ? Do they not pretend to be *ſequeſtred from the reſt of the World* ? To have no converſe in Worldly Affairs, but to be *wholly ſeparated* to obſerve the Rules of their ſeveral Orders ? Theſe to me are *the Iſlands here ſpoken of*; *Iſlands* in reſpect to their diſtinct Governments, in the ſame Senſe, *that the great City*, is the *whole Roman*, or *Papal Empire*.

And as for what we are to conſtrue theſe *Mountains* of, I can ſee nothing more proper to anſwer this Alluſion, than the *great and eminent* Men among them, (who in Scripture are ſo often expreſt by *Hills or Mountains*, as *Men of low Eſtate* are by *the Valleys*) ſuch are their *Biſhops*, *Archbiſhops*, *Cardinals*, *Abbots*, *Priors*, *Generals* of their ſeveral Orders, and higheſt of all, the *Pope himſelf*, *and his Legates*.

Now the *flying away of the one*, and *the others not being found*; ſignifies the *ſudden Deſtruction and Confuſion*, that will overtake them all in that day ; when all *States*, and *Orders*, their *whole Hierarchy* with all its *Dependants*, ſhall at once Vaniſh : And ſuch a Storm follow *them* that adhere to them, expreſt by *Men*, i. e. Men of ordinary rank and ſtation, *the Laity of that Religion*, ſuch *Hail out of Heaven fall upon them*, as it were by the immediate Hand of God *bringing theſe Judgments* on them, *that wicked and impenitent Wretches* as they are, (for otherwiſe they would have taken the Warning, and *come out of* Babylon, as it is, *ch.* 18. 4. would not have been *Partakers of her* Sins, that they might not have *received of her Plagues*,) but *curſed Wretches* as they are, ſtill to adhere to her in *her Abominations*, nothing but *Blaſphemy is left them* ; they *Blaſphemed God* in the prophane uſe of his name all the time of their Apoſtacy, they now without *looking up to that Heaven*, from whence *theſe Plagues* come, Blaſpheme him *becauſe of the plague of the Hail*, and ſhall be given up to *Eternal Blaſphemy*, bitter *Execrations and Curſings* (the lot *of the Damned*) and being *Curſed* for Ever.

But

But when this ſhall be, will be ſtill the great Enquiry, and what to anſwer to it is difficult; for as Chriſt ſpeaks, when the Elders of the People, and the chief Prieſts, and the Scribes asked him, *Art thou the Chriſt?* If I tell you, ſhall I ſay, I ſay it not; but if God, if Chriſt, if the Holy-Ghoſt ſhould tell you, you will not Believe, *Luke* 22. 67. For it is God, it is Chriſt, it is the Holy-Ghoſt who have already told it; it is declared with all the certainty that a Myſtery can be declared, in this Book of the *Revelation*: The Riſe, the Progreſs, the Downfal of Antichriſt is foretold, and yet forſooth we muſt be tender in the Point, and not ſo much as dare to *ſay, that Antichriſt is come, who*, or *what he is*, and *where is his Seat*: The Angel may tell *John*, *Rev.* 17. 7. &c. *the myſtery of the Woman, and the Beaſt that carrieth her, which hath the ſeven Heads, and ten Horns*, may ſhew the place from whence *he cometh, and whither he goeth, ver.* 8. With all the particularities of his Reign; may ſhew what the *ſeven Heads*, and *ten Horns are, when*, and *where to ariſe*, ver. 9. 11, 12. And for whom to drudge, *ver.* 13, 14. may ſhew the *Extent of the Beaſt's Empire*,, over *Peoples, Multitudes, Nations, and Tongues*,, ver. 15. And leſt after all, any miſtake ſhould be *about his Seat*, may ſo point out *the City of his Reſidence*, that but one *City in the World* can anſwer the Deſcription; And that is *the City which reigneth over the Kings of the Earth*; *and the City* that ſo Reigned when *John* ſaw the Viſion, *the City* that hath ever ſince ſo Reigned, *is Rome*; the Angel I ſay, may thus tell *John* the Myſtery *of the Woman*, and *of the Beaſt*, but we muſt be ſure to let it be a *Myſtery* ſtill, and fix it *any where* but *where it is*. Oh the ſhame of the Cowardize of the Chriſtian! Oh the reproach of thoſe who have Eyes, and will not ſee!

But are they willing, who ask the queſtion, to have it reſolved? What can be plainer than that 1260 Years is the date of *Antichriſts Reign*? *This* being *the time* that is allotted to the *little Horn*, *Dan.* 7. 25. This the time Set for the *giving the outward Court to the* Gentiles, and *the treading the Holy Cities* under Foot, *Rev.* 11. 2. This

Being *the time* for *the two Witneſſes to Prophecy in Sackcloath*, ver. 3. This

Being *the time* that is ſet for the *Flight of the Woman, cloathed with the Sun into the Wilderneſs*, Rev. 12. 1, 6.

This being *the time* in particular for *the Beaſt with ſeven heads, and ten Horns to make War with the Saints*, Rev. 13. 5, 7.

Only when theſe 1260 Years were to begin ſeems the Difficulty; but neither is that ſo obſcure, but we may eaſily point at it: I ſpeak not ſo as to point to the *Day*, or *Year*; becauſe,

1. It may be we have no ſuch *exact Chronology*, that we can depend upon for ſuch *expreſs, and minute Particulars*: Or

2. Suppoſing the *Maſters in this Art* ſhould not fail, yet we muſt conſider that all great Tranſactions have *a time* to come to their *Maturity*, or *End*; and it will be hard for us to fix *the very Critical Minute*, where *matters* are to be accompliſhed *by Degrees*: As I do not think that the *Fall of Antichriſt* will be in a Moment; no, there is to be a *Harveſt and Vintage*, Rev. 14. 15. 18. A time to *begin to put in the Sickle*, (and may not that have been *at the Reformation?* 'Twas certainly a conſiderable *Harveſt* was then reaped) and a time *to reap* all down.

This being obſerved, I make no doubt, but that it will not be ſo obſcure, but we may point at it, and as our Lord ſaid, *Mark* 13. 30. may boldly pronounce (ſo near are we to the Completion of theſe Propheſies) *this Generation ſhall not paſs, till all theſe things be done.*

And firſt, as to the *outward Court of the Temple being given to the* Gentiles, *and treading down the Holy Cities under Foot*; when could that be, but when the *Gentile*, or *Heathen Worſhip* firſt crept into the Church? And as to that, if we conſult Hiſtory, we ſhall find reaſon to fix it (not but that it was ſooner offering at, as we have already obſerved) in the fifth *Century*; it being then, as we noted out of *Theodoret*, that the *Worſhip of Saints, the Doctrine of ſecond Interceſſors, and Relicks*, &c. was ſo far advanced. It being then alſo that *Leo* the firſt began ſo far to exalt *his See* above thoſe of other Biſhops, as to call it *Cathedram Petri, qui appellatur Petra & fundamentum*, the Chair of *Peter*, who is called a Rock and Foundation; and to call *Peter the Doorkeeper of Heaven, the Arbiter, and Judge of who were to be bound, who to be looſed*; and then

aſcribes

aſcribes the *Power, and Authority of St. Peter* to his *own Chair*; and is angry, that in the Caſe of *Eutyches*, as is before there obſerved, they did not reſerve the matter to him, and therefore pretends he was not rightly Condemned; calls himſelf *Eccleſiæ Catholicæ Epiſcopum Urbis Romæ*, the Biſhop of the Catholick Church of the City of *Rome*, with many other the like Exceſſes; which certainly may be one ſenſe of *treading the Holy City* under Foot, thus to exalt him above all others.

And then for the tme of the *two Witneſſes Propheſying in Sackcloth*, where can we begin that better, than in the *Teſtimony*, which from that time, thoſe who were ſound in the Faith bore againſt theſe, and the like Exceſſes? Rather from the time *that the two Teſtamennts, God's faithful Wisneſſes, the Holy Bible* began in its Authority to be depreſt, and and the *Fancies*, and *Inventions* of Men to take place? This *was their putting on Sackcloth*; but ſo, as from that time they never did, nor ever ſhall ceaſe to *Prophecy in it*, till they have Propheſied down all their Enemies, *Rev.* 11. 3, *&c.* The Word of God in the Mouth of his faithful Servants, hath, and muſt always witneſs for him, and that with thoſe Effects which are there aſcribed to theſe, *i. e.* of being the Inſtruments to denounce God's Judgments on thoſe who deſpiſe the Warning; but in their Witneſſing there is another κριτήριον, or Teſt, and that is, let their *Propheſying in Sackcloth* begin when it will, yet it muſt end *when the Beaſt which aſcendeth out of the bottomleſs Pit, ſhall have made War againſt them, have overcome, and killed them*, Rev. 11. 7. *i. e.* Whenever *Antichriſt* ſhall have ſo much Power to baniſh true Religion, as to all outward appearance quite to ruin and deſtroy the ſincere Profeſſors of it, ſo that there is no longer the *Face of a Church*, or any publickly to bear Witneſs, as *Chriſt* ſaith, *Luke* 21. 28. *When thoſe things begin to come to paſs, then look up, and lift up your Heads, for your Redemption draweth nigh*; the *Epocha* of it is *ſet*, and it is but *three days and an half*, i. e. So *many Years and an half*, and Deliverance will come; *the People, and Kindreds, and Tongues, and Nations ſhall ſee their dead Bodies three days and an half, and ſhall not ſuffer their dead Bodies to be put in Graves*, ver. 9. And therefore (which I note by the by) that *laſt Perſecution* is not to be *Univerſal*; for if it were,

where would be the *People*, and *Kindreds, and Tongues, and Nations*, which ſhould not *ſuffer them to be buried*,? No: as *it is ver.* 11. the *Spirit of Life from God ſhall enter into them, and they ſhall ſtand on their Feet, and great Fear ſhall fall on them which ſee them*: So that were there no *other prediction* of the *End of Antichriſt's Reign* in this whole Book, than this alone, whenever this comes to paſs, it is eaſy to ſee how *ſhort his time is*, and being ſo, we cannot wonder, as it is *Rev.* 12. 12. *He ſhould have great Wrath.* Again,

As to the time of the *Womans Flight*, (*who is cloathed with the Sun, and hath the Moon under her Feet, and upon her Head a Crown of twelve ſtars*) *into the Wilderneſs*; where will it be proper to date the *beginning* of it, but after *the Serpents caſting out of his Mouth Water as a Flood, that might cauſe her to be carried away of the Flood, i. e.* When after the ceaſing of the *ten perſecutions*, the *Devil* endeavoured to fill the Church *with Hereſies*, (thoſe are *the Flood caſt out of his Mouth*,) and when he could no longer Proſecute his Rage with open Violence, to try what could be done by making her perſecute herſelf; *i. e.* As it is in the Parable, *by thoſe Tares* he *ſowed in the Field, deſtroy the good Seed?* and this ſeems to look to that *Deluge of Arianiſm* which came in upon her, in its *full Torrent*; but againſt which *the Earth*, the *ſecular powers, pious Emperors, Conſtantine, Theodoſius* Junior, *&c.* came into her Aid, and helped her, as by their interpoſing for her preſent Reſcue, ſo taking Care for her future ſafety herein; in particular by calling the *four firſt general Councils* by their Authority, to condemn that, and the *other Hereſies* which grew up under it; the laſt of which was *Anno* 451, and from this time, or thereabouts, (till I find reaſon to change this opinion) I ſcruple not to reckon *the Woman in the Wilderneſs*; whither *that ſhe might Fly, were given to her two Wings of a great Eagle*; (i. e. of the *Eaſtern and Weſtern Empire*, both which belonged to *the Romans*, whoſe Standard that is,) This I ſay ſeems to be that date of the Churches *Wilderneſs-Condition, in which ſhe was to be nouriſhed for a time*, and *times*, and *half a time*, (the ſame meaſure with that of 1260 Days) *from the Face of the Serpent*; and it is obſervable, (if I may ſo ſpeak) *that the Eagle it ſelf* flew along with her into *his Wilderneſs*, it being not long after that *Rome was taken*

the

the ſecond time, and but *twenty four Years*, when *Auguſtulus* was forced by *Odoacer* to renounce the Empire; but of this by the by. Once more,

As to the time of the *Beaſt's riſing to make War againſt the Saints*, *Rev.* 13. 7. *That Beaſt*, which as it is, *ver.* 12. *exerciſed the Power of the firſt Beaſt before him*: Where can that be more probably fixt, than where the *Holy-Ghoſt* hath (as I have already obſerved) with ſo many Remarks fixed it, *viz.* After the *taking of Rome*, Rev. 13. 4. 10. And the gradual expiring of its Soveraignty? *that being then taken away, which was to let*, (as the *Apoſtle to the Theſſalonians* expreſſes it) *till removed*? And that however the *taking of Rome* were ſo notable *a Period*, we may not juſt faſten it to *the point of Time*; the *Holy-Ghoſt* gives us another note, which will bring this nearer to the time where it is to be fixed, and that is by making the riſe of the Beaſt, *and of the ten Kings to be at the ſame time*, μίαν ὥραν *at one and the ſame hour*, 'tis *Rev.* 17. 12. the Chapter in which he expreſly Interprets *this Myſtery* to St. *John*, ver. 7. *&c.* And when that was, Hiſtory will eaſily reſolve: We have already obſerved it, 'twas in or about the 455th Year of Chriſt.

Nor will the account be different, if we take it in the Words of the Angel, *Dan.* 12. 7. *Holding up his Right-hand, and his Left hand unto Heaven, and ſwearing by Him that liveth for ever, that it ſhall be for a time, and times, and an half*, i. e. That till then the *Power* of the *Holy People ſhould be ſcattered*; but then an end was to be put to it by *Michael, the great Prince which ſtands*, ſaith the Angel ſpeaking to *Daniel, for the Children of thy People*, i. e. For the *Jews*, who were then to be on their Reſtauration; but ſo, as I have before offered it in this Treatiſe, that ſome time is to ſucceed for their full coming in, poſſibly that Interval which is afterward notified, *ver.* 11. where it is ſaid, that *from the time of the daily ſacrifice ſhall be taken away, and the Abomination that maketh deſolate ſhall be ſet up*, there ſhall be a *Thouſand, two hundred, and ninety Days*, and whereas it is added, *Bleſſed is he that waiteth, and cometh to the Thouſand, three Hundred, and five and thirty Days*: I am apt to think, that is the Period that will fully accompliſh the *Calling of the Jews*, and *fulneſs of the Gentiles*; till the end of which,

which, *Daniel* is told, that *he ſhall reſt*, and *ſtand in his Lot at the end of the Days*.

Which *end*, if the *Abomination that maketh deſolate*, be the ſame with *Idolatry* brought into the Church, in that degree, which we have obſerved about the Year 455, will be about the Year 1715, to which adding for thoſe other two Periods mentioned by the Angel, *i. e.* what makes 1260, to be 1290, *i. e.* 30 Years; then we ſhall have for the Yeas there ſignified 1745, or what advances the ſaid 1260 to 1335, *i. e.* 75, the *whole* will be 1790; and as the *Angel*, ſo ſay I, *Bleſſed is he that waiteth, and cometh to that time*, for it will be a *Bleſſed time* for the Church of God, and *the Glory of the Goſpel*.

One Remark more I have to add to this, before I leave it, that the ſeveral Periods we have been mentioning, for the ending the Reign of *Antichriſt* fall in likewiſe with what we read, *Dan.* 8. 14. 'Tis the Anſwer is there given to the Queſtion put by one Angel to another, asking, *How long ſhall be the Viſion concerning the Daily Sacrifice, and the tranſgreſſion of Deſolation, to give both the Sanctuary, and the Hoſt to be trodden down*; but returned to *Daniel* in theſe Words, *And he ſaid unto me, Unto two Thouſand, and three Hundred Days, then ſhall the Sanctuary be cleanſed*. For conſider the time when this was ſaid to *Daniel, viz.* Before *Chriſt* 555; now, if we add to 555 before *Chriſt*, the number we juſt now aſſigned of 1745, theſe put together make up the forementioned 2300 years, the time there aſſigned; out of which again take 30, which is the number added to the ſo often mentioned 1260, and we have left 1715. Which in all likelihood, if we rightly compute, I mean if Chronology be herein exact, is the fixed time for the *final Ruin of Antichriſt*, or *fall of Babylon*; the great Enquiry we would ſo fain be ſatisfied in.

But becauſe ſtill there will ariſe a difficulty upon either the *different Computations* that men uſe, or *the Supernumerary days* that are found in our *ordinary years*, beyond thoſe the Scripture ſeems to make uſe of; it may not be unuſeful to conſider how many years will be abated from this time, if we take out the odd days which there are in every year; which being five, and *ſome hours*, if theſe be taken away from each year, (for ſo they muſt to make it juſt 360 days, which ſeems to

be

be the Scripture-year) they make 17 *years and a half*, in the ſame proportion that 360 days make one year; which 17 years and a half, with the odd hours and minutes likewiſe, which are found in the ordinary year, taken out of the foreſaid 1715, leaves it, as the laſt number to be enquired into, as a full anſwer to this great Queſtion, to be about the latter end of 1696.

But in this 'twill be hard to require ſuch an exactneſs, as may not admit *of a Latitude*, eſpecially in a matter wherein *Chriſt* hath declared *he will come as a Thief*; wherein too the *Holy Ghoſt* himſelf hath ſpoken *with that variety*, as to lay down three ſeveral periods, *viz.* of 1260, 1290, and 1335, as we juſt now obſerv'd out of *Daniel*, and all in anſwer to the ſame queſtion; the reaſon whereof may be either becauſe 1. The *Behaviour of men* towards God, with reference to their preparing themſelves for the deliverance by their *Repentance*, is too often ſuch as defers the performance of his promiſes, which poſſibly might be the caſe here; not but that *'tis ſtill certain* in Gods Kalender, and ſuch is his *Goodneſs*, that the *firſt, or ſhorteſt period* is offered, and if the *Viſion ſtay*, 'tis the *ſins of men* that put the ſtop to it. Or,

2. Becauſe ſuch *great Affairs* are not to be *tranſacted* in a *point of time*, and therefore for the *commencing of them*, *the firſt period* may be ſet, and that under *the greateſt certainty*, i. e. the *time, times and half a time*, the 1260 *days*, the 42 *months* all concurring, as they do, to ſhew the *certain downfal of Babylon* at *ſuch a time*; As for the *carrying on*, *and perfecting the great work*, the *other two* may be aſſigned. Or elſe,

3. Becauſe of the different *Subjects* concern'd herein, *i.e.* the *ſuffering Chriſtians, or the Martyrs of Jeſus*, in the time of the *reign of Antichriſt*, or the *Jews and Gentiles* in *their fulneſs*; *both of whom* were to be brought into *the Church* upon the *Ruine of Antichriſt*; but ſo, that deliverance muſt firſt come to the *ſuffering Church* then in being, before the *effects of* it could reach the *others*, who were to be the great Acceſſion to it.

To *the firſt*, viz. the *ſuffering Chriſtians, or Martyrs of Jeſus and their deliverance, the firſt period*, viz. of 1260 years; to the *other two*, i. e. the *Jews and Gentiles* to be fully called in,

in, the *two other periods* in all probability will belong; when 'tis promiſed *Daniel*, who receives the Anſwer there in the behalf *of his people*, i. e. *the Jews*, that he *ſhall ſtand up in his Lot*: A point (but that's beyond our Argument) that would well deſerve our Curioſity to be informed of; poſſibly what is here hinted, may ſtir up ſome excellent Perſon, to go on with ſo *noble a deſign*.

For certainly, nothing can be ſo much for the honour of that *Image, and likeneſs* of God, in which man was made, as to be converſing with *his Maker* in the great *Secrets and Myſteries* of *his Grace and Providence*. I *magnifie my Office*, ſaith St. *Paul*, Rom. 11. 13. ſpeaking of that Adminiſtration that was given to him towards *the Gentiles*; he had too been ſpeaking in the context of the *fulneſs of the Jews*, and the certainty *of their return*: And if I may preſume at any thing of the Parallel, I know not any thing, wherein I ſhould ſo much *magnifie my Office*, as one of the meaneſt *of the Miniſters and Servants of Chriſt*, as in being in the loweſt degree inſtrumental towards the unfolding any of *thoſe myſterious Events*, which are to happen in *his Church*, and will be ſo highly for *his*, and *his Fathers glory*: And I hope, indeed I queſtion it not, but he hath ſo far *heard the deſire of the humble*, and accepted of *the ſincerity of his poor Creature*, as to have open'd *his Eyes to ſee ſome of the wonderful things of his Law*.

Such hath been the *comfort*, ſuch the *joy* that hath accompanied me in my loweſt ſtate, (for 'twas in a long fit of Sickneſs I applied my ſelf to this work) that I dare not doubt, but it hath been from his *good Spirit*: And I am apt to think, through his *Grace*, without which we are able to do nothing, that what is here deliver'd by his ſo *unworthy Servant*, may be of that uſe to ſuch, who ſhall candidly, and diligently vouchſafe to peruſe it, that they will find ſome of that ſatisfaction *in reading*, which I have in *writing it*. Wherein if any thing be perform'd for the Service of *Truth*, I deſire wholly to aſcribe it to *him*, whoſe I am, the *God of Truth*, and to *that aſſiſtance*, he hath been pleaſed of his *great Goodneſs*, to vouchſafe to *honeſt Endeavours*: As all is due to *him*, ſo 'twas by Prayer *to him* his *poor creature* always endeavour'd to fetch in his ſuccour. The prayer with which he firſt ſet upon

upon *this work*, and with which he reliev'd himſelf, when at a *ſtand in it*, is here ſubjoin'd with the ſame *Preface*, and in the *ſame Form*, in which he wrote it, when firſt ingaged in this ſort of Studies; which was ſeveral years ago; though his Thoughts were not drawn into this order, till occaſion'd to it, by *Nubes Teſtium*, and the *reflections* herein made on it.

Sept. 8. 1678.

Prov. 18. 1. *Through deſire a Man having ſeparated himſelf, ſeeketh and intermeddleth with Wiſdom.*

AND *that thy weak and poor Servant may with all Sincerity and unbiaſſed Zeal give up himſelf to the ſearch of that Wiſdom which is contained in the holy and myſterious Book of the* Revelation, *to which, through thy Grace, and by thy Bleſſing only he deſires to ſeparate himſelf*: *Grant*, O Thou, *who art the infinite Fountain of all Wiſdom, that he may with all Humility, and faithful Diligence ſet upon ſo hard and difficult a Task, that with the moſt impartial love of Truth, he may abandon all Paſſion, and Intereſt, and avoid the Cenſure, and Prejudices, which have uſually attended thoſe who have hitherto, though with ever ſo great Care and Induſtry, Fidelity, and Piety, ingaged in the ſame undertaking; and as he wholly depends upon Thee, O Bleſſed Father, Son and Holy-Ghoſt, O moſt myſterious and adorable Unity in Trinity, Trinity in Unity, whoſe Nature and Ways are unſearchable; Let him accordingly meet with that ſucceſs, which may make it appear, that that bleſſed Spirit, who was promiſed to guide the Diſciples into all Truth, and ſhew them things to come* (John 16, 13.) *firſt inſpired thy unworthy Servant, and moved him to ſo holy a Work, in the diſcharge whereof, to thee, O Father, Son, and Holy Ghoſt be Praiſe, Glory, and Honour, to thy diſtreſſed Church the uſe and benefit of what Thou*

ſhalt inſtruct me to deliver, and to thy poor Servant Comfort, and ſure confiderce of thy Aſſiſtance and Direction, through Jeſus Chriſt my Lord, Amen, Amen.

What here follows, is the Copy of a Dedication written to the King, on the occaſion of what is now Publiſhed; it being written on the ſame Page with the Prayer above, 'tis thought fit to add it here, without altering it in any thing from what it is in the Manuſcript.

To the K. *Octob. 9. 1686.*

SIRE,

THE final Ruin of Antichriſt *is at hand, it will not be many Years before this will be fully compleated; it will begin in a very ſhort time, the* Pope *is the* great Antichriſt, *the power of the Papacy his* Antichriſtian Kingdom: *I do not ſay how this ſhall be accompliſhed, whether by Noiſe, Confuſion, and Violence, or by the Spirit of the Lord working in the Hearts of Kings and Princes to take away the Power they have ſo long given to the Beaſt, or by a general Converſion of the Heathen World, and coming in of the* Jews, *all conſpiring towards the overthrow of Superſtition, and Idolatry, and making Way for the true Kingdom of Chriſt on Earth, in that univerſal Piety and Holineſs, which ſhall prevail throughout the World; only that this ſhall be, and that the time is at hand, is what I think I can by God's Aſſiſtance demonſtrate. I moſt dutifully premoniſh, and in the Name of Chriſt beſeech your Majeſty not to be found in the RUINS OF ANTICHRIST, or to ſhare in his* Plagues.

Your moſt Dutiful,

W. Sire,

Sire, *As you value either a Temporal or Eternal, an Earthly, or Heavenly Crown, deſpiſe not the Warning: Let not the Drolls of the* Ignorant *or* Prophane *rob you of the Price put in your* hand to get Wiſdom, *Prov.* 17. 16.

FINIS.

This refers to Page 151. l. 7. *And in the Preface to* page 15. l. 4.

LEſt there ſhould be any Miſtake about the Period fixt for the *Fall of Antichriſt*, which in the Preface, *p.* 15. *l.* 4. is ſaid to be in the latter end of 1696, or the middle of 1697, whereas *p.* 151, there is but one of thoſe numbers mentioned, *viz.* 1696, and the other ſuppoſed in the different Calculation, it is thought fit here for the clearing of both, to add the Calculations from whence thoſe Numbers ariſe, which are thus.

1260 Days or Years are aſſigned for the *Reign of Antichriſt*, which beginning at 455 after Chriſt, the time upon ſo many accounts fixed for it, as is at large there diſcourſed, gives us 1715; and the odd Days, Hours, and Minutes in 1260 (for that is the number from whence the abatement muſt be made, it being only of that Period the Holy-Ghoſt ſo often ſpeaks under the different Meaſures) give us in the whole 18 years, and 125 days, 9 hours; *i.e.* five days to be taken from every year, will in in 1260 years give us 17 years and an half; and 5 hours taken like manner out of the ſaid 1260, will make 262 days, 12 hours; and then for the 49 minutes to be alſo thus taken out, thoſe in 1260 years, amount to 42 days, and 21 hours: For 49 minutes multiplied by 1260, give for the whole number of Minutes 61740; which divided by 60 for hours, give 1029 hours, and that again by 24 for days, gives 42 days, 21 hours. Now out of 1715, take 18 years and 125 days and 9 hours, and that will throw it back to the latter end of 1696, *i.e.* 125 days and 9 hours in that year, which generally ſpeaking, I ſay to be about the later end of that year.

Not that for the Reaſons there mentioned, and thoſe *p.* 146. I would preſume ſo to fix this in a Point, as not to allow a great Latitude for the completion of ſuch Predictions; which number is to be taken, the event muſt ſhew, and when that comes, that will regulate all our Chronology; but that it lies within the compaſs of the numbers there offered, I cannot have the leaſt Scruple. God Almighty clear up the Minds, and Eyes of Men to wait for, behold, and adore his wonderful Works; for I cannot but add it again, *BEHOLD I COME AS A THIEF.*

The Tranſlation of the Manuſcript p. 49. &c. *is as here follows.*

THIS Book is dated in the Year 1120, and the Title that is prefixed to the *Treatiſe of Antichriſt*, is this.

As the Smoak goes before the Fire, as *the Battle before the Victory,* ſo *the Temptation of Antichriſt goes before Glory :* and then the Book it ſelf follows thus.

Who Antichriſt is. Antichriſt is the falſhood of Eternal Damnation, covered with the appearance of Truth, and of the Righteouſneſs of Chriſt and his Spouſe: Oppoſed in like manner to the way of Truth, of Juſtice, of Faith, of Hope, of Charity, and to a moral Life, aud the miniſterial truth of the Church; 'tis menaged by falſe Apoſtles, and moſt obſtinately maintained on all hands. Or elſe *Antichriſt* is a *Cheat*, which hides the Truth of Salvation both in Subſtantial and Miniſterial Matters ; or elſe is a fraudulent oppoſing of Chriſt, and his Spouſe, and every faithful Member. And ſo it is not any particular Perſon, ſet in any Degree, Office, or Miniſtry, *i. e.* commonly ſo conſidered ; but it is the ſame falſhood oppoſed to Truth, which is covered with, and makes ſhew of Beauty, and Piety, out of the Church of Chriſt, as in certain Names, Offices, Scriptures, Sacraments, and in many other things; which ſort of *Iniquity*, with its Miniſters, great and ſmall, and all thoſe who with a wicked and blind Heart follow them ; ſuch a Congregation taken together, is called *Antichriſt*, or *Babylon*, *His names.* or the *fourth Beaſt*, or *Whore*, or the *Man of Sin*, and *Son of Perdition.*

His Miniſters are called *Falſe Prophets, Lyars, Miniſters of Darkneſs, the Spirit of Error, the Whore in the Revelation, the Mother of Fornication, Clouds without Water, Autumnal Trees dead, and twice pulled up by the Root, Waters of the cruel Sea, Wandring Stars, Balaamites, and Egyptians.*

Why called Antichriſt. He is called *Antichriſt*, becauſe being covered and decked with the Livery of Chriſt, and of his Church, and of his faithful Members, he acts contrary to the Salvation wrought by

by Christ, and truly administred in the Church of Christ; which as the Faithful partake of by Faith, Hope, and Charity, so he opposes it by worldly Wisdom, by false Religion, by feigned Goodness, by Spiritual Power, by secular Tyranny, by Riches, Honours, and Dignities, by Luxury, and the Delights of the World.

How manifested.

So that it is manifest to every one, that *Antichrist* cannot come but where all those things above-mentioned meet together to make up perfect Hypocrisie, and falshood, that is to say, the wise Men of this World, the *Religious*, the Pharisees, Ministers, Doctors, the secular Power, with the People of the World all joined together; so that all together have made up a perfect *Man of Sin, and Error.* For although *Antichrist* was already conceived in the times of the Apostles, yet because he was still as 'twere in his Infancy, he wanted both inward and outward Members; and forasmuch as they knew him, they more easily ruined him, and turned him out of their Communion, as being but yet rude and unformed, and silenced him: For as yet he had not the Wisdom nor Reason to excuse himself, to define and pronounce Sentence: He had not yet his lying Ministers, and humane Traditions were wanting, and Religious Orders were not yet abroad. And therefore however he was fallen into Error, and Sin, yet he had not wherewith to cover Filthiness and Shame of his Errors and Sin; having neither Riches, nor Preferments, he could not draw to him any Minister for his Service, had no way to encrease, preserve, or defend those that belonged to him. For he was destitute of Power, or secular Strength, and he could not force or compel any from the Truth to Falshood. And because many things were thus wanting, he could not corrupt nor scandalize any by his Cheats, and so being as yet tender and feeble, he could not gain place in the Church. But growing up in his Members, *i. e.* in his blind Ministers, and Hypocrites, and Subjects of the World, he is grown to be a perfect Man, at full Age, *i. e.* since the Lovers of thee World, both spiritual and temporal Persons, blind in the Faith are multiplied in the Church with all Power. They being wicked, desiring to be sought to, and honoured in Spiritual things, and to cover their Grandeur,

Malice, and Sins, made uſe of the Wiſe of this World, and Phariſees to this Purpoſe, as hath been above ſaid. Now this is a great wickedneſs to diſguiſe, and ſet off Wickedneſs that deſerves Excommunication, and by that means to make themſelves what is to be allowed to no Man, but belongs only to God, and Jeſus Chriſt the Mediator; to take away theſe things from God fraudulently, and by Rapine, and transfer them to himſelf, and his Works, ſeems to be the greateſt Robbery: Such are the aſſuming to himſelf the Power of regenerating, of pardoning Sins, of giving the Graces of the Holy Spirit, of making Chriſt, and ſuch like things; and in all theſe things to cover himſelf with the Cloak of Authority, and of the Word; By this means deceiving the ignorant People, who follow the World in theſe things, and are of the World, and departing from God, and from the true Faith and Reformation of the holy Spirit, departing from true Repentance and Perſeverance in what is good, departing from Charity, Patience, Poverty, Humility; and that which is worſe then all, departing from true hope, to relye upon all that is ill, and the vain hope of the World, enſlaving themſelves to all the Ceremonies that belong to ſuch things, making the People to commit Idolatry, and fraudulently to ſerve the Idols of all the World, under the name of Saints and Relicks, and Ceremonies paid to them; ſo that the People miſerably erring from the way of Truth, think that they ſerve God, and do well; and the People ſtirred up to hatred and wrath againſt thoſe who love the Truth, commit many Murders, and as the Apoſtle ſays truly; *This is the Man of Sin* grown up, *who Exalts himſelf above all that is called God, and oppoſeth all Truth, who ſits in the Temple of God, that is to ſay, in the Church ſhewing himſelf that he is God, whoſe coming is with all manner of Deceivableneſs in them that Periſh.* And ſeeing that he is truly come, there needs no longer waiting for him; for he is already grown old by the permiſſion of God, and already decreaſes: For his Power and Authority is leſſened, and the *Lord Jeſus hath ſlain this wicked* one *by the Spirit of his Mouth*, in many Men of good inclination, ſending a Power contrary to his, and his Lovers, and diſſipating his Place, and Poſſeſſions, dividing this City of *Babylon*, in which all ſort of wickedneſs is in its Strength.

That he robs Chriſt of the Honour due to him.

He pardons Sins.

He makes Men to worſtip Images, Saints, and Relicks.

What

What the Works of Antichriſt *are?*

The firſt work of *Antichriſt* is to take away Truth, and to change it into Falſhood, Error, and Hereſie; the ſecond work of *Antichriſt* is to cover Falſhood with Truth, and to confirm and prove a Lye by the Faith, and by Vertues, and to mix Falſhood with ſpiritual things for the People under him, whether by the means of his Miniſters, or by the Miniſtry, or whatever elſe there is in the Church. Now theſe two ways of proceeding contain a perfect and accompliſhed Malice, ſuch as no Tyrant, no Potentate from the beginning of the World to the *time of Antichriſt*, could ever yet ſhew. And there never yet was any Enemy who could ſo turn the way of Truth into falſhood, or falſhood into Truth; or that in like manner hath perverted thoſe, who make Profeſſion of one, or the other, *i. e.* either of Truth or Falſhood. So that the Holy Mother the Church, with her true Children, are altogether trodden under Foot, eſpecially as to Truth, and for the ſake of the true Worſhip accordingto truth, and as to the Miniſtry, and the right uſe thereof, and her Children, who partake of the ſame. She weeps bitterly in ſpeaking of it, and in the Complaint of *Jeremiah*, ſhe ſaith, *How doth the City ſit ſolitary, that was full of People*, as Heathen, and uncircumciſed? *She is become a Widow*, that is to ſay deſtitute of the Truth of her Spouſe, ſhe that was *the Miſtreſs of Nations*, by reaſon of her ſubjections to Errors, and Sin; *the Princeſs among the Provinces*, by ſeeking her Portion in the World, and the things which are of the World. Weep, and look forward, and thou ſhalt find that now all theſe things are accompliſhed at this time. For the *Holy Church* is reputed a *Synagogue*, and the *Synagogue* of the Wicked is declared to be the Mother of thoſe who beſt believe the Law: Falſhood is Preached for Truth, Injuſtice is Preached for Juſtice, Error for the Faith, Sin for Vertue, a Lye for the Truth.

The firſt work of Antichriſt is to baniſh truth out of the World.

What the Works are that proceed from the former?

Theſe they are: The firſt Work is that which turns the Service of *Latria*, which is not properly due but to the *only one God*, to him [Antichriſt] and his Works; to a poor Creature, reaſonable or unreaſonable, ſenſible or unſenſible; Reaſonable, as to Man, to Saints of both Sexes gone out of this

this World, and to Images to a ſtinking Carcaſs, or Relicks. His Works are the Sacraments, eſpecially the Sacrament of the Euchariſt, which he adores as God, and as Jeſus Chriſt, worſhips things Bleſſed and Conſecrated, and forbids to worſhip God alone.

The 2d is to rob Jeſus Chriſt of his Merit. The ſecond work of *Antichriſt* is, that he takes away, and robs Chriſt of his Merit, with all the ſufficiency of Grace, of Juſtice, of Regeneration, of Remiſſion of Sins, of Sanctification, of Confirmation, of ſpiritual Nouriſhment, and imputes and attributes all to his own Authority, and a form of words, to his Works, and Saints, and their Interceſſion, and to the Fire of Purgatory, and draws away the People to theſe things here mentioned, that they might neither ſeek the things of Chriſt, nor by Chriſt, but only by the works of their own Hands, and not by a lively Faith either in God, or in Chriſt, or in the Holy Spirit, but by the Will and Works of *Antichriſt*, ſo that he Preaches that all Salvation conſiſts in his VVorks.

The 3d is a dead Faith. The third work of *Antichriſt* conſiſts in this, that he attributes the Reformation of the holy Spirit, to a dead, outward Faith, and Baptizeth Infants in this Faith, teaching that by *that*, it is they muſt Baptiſm and Regeneration, and in that he makes Prieſts, and gives Orders, and the other Sacraments, and founds all Chriſtianity in it, which is indeed contrary to the Holy Spirit.

The 4th is the Introduction of humane traditions, and Jewiſh and Heathenish Ceremonies. The fourth work of *Antichriſt* is this, that he hath conſtituted, and placed all Religion and Holineſs of the People in the Maſs, and hath interwoven many Ceremonies, whereof ſome are Jewiſh, others Heatheniſh, and others Chriſtian; whereby leading the Congregation, and People, he deprives them of their Spiritual, and Sacramental food, and ſeduces them from the true Religion, and Commandments of God, and draws them from the Works of Charity by his Offertory, and by ſuch a Maſs makes the people to rely upon vain Hopes.

The 5th is Simony. The fifth Work of *Antichriſt* is this, That he doth all his Works to be ſeen, that ſo he may gratifie his inſatiable Avarice, by putting all things to Sale, and doing nothing without Simony.

The 6th is Conniving at Vices. The ſixth Work of *Antichriſt* is, That he gives Licenſe to manifeſt

manifeſt Sins, without any Eccleſiaſtick Cenſure, and doth not Excommunicate the Impenitent.

The ſeventh Work of *Antichriſt* is, That he governs not, nor defends his Unity by the Holy Spirit, but by Secular Power, and that he takes to his Aid Spiritual things. *The 7th the Uſurpation of Temporal Authority.*

The eighth Work of *Antichriſt* is, That he hates, and perſecutes, and purſues, pillages, and murders the Members of Chriſt; theſe are the Principal of his Works, which he doth againſt the Truth, all of which can in no manner be numbred, or written; but it ſufficeth for the preſent, to have markt out, what is moſt general, by which this *Iniquity* is cover'd. *The 8th the Perſecution of the Faithful.*

Firſt and principally, by the outward Confeſſion of the Faith, concerning which the Apoſtle ſaith, *That they Confeſs, that they know God, by Words, but deny him in their Works.* *That Antichriſt covers his Iniquity, 1. by the Confeſſion of the Chriſtian Faith in appearance.*

Secondly, he covers *his Iniquity* by the length of time, and the Authority of ſome Wiſe and Religious Perſons, and by Virgins, and by certain Widows, and honeſt Women, and he is ſupported by innumerable People, of whom 'tis ſaid in the Revelation, *And power was given to him, over every Tribe, and Language, and Nation, and all that dwell upon the Earth ſhall Worſhip him.* *2. By Antiquity and Multitude.*

In the third place he covers *his Iniquity* with the Spiritual Authority of the Apoſtles, contrary to what the Apoſtle ſpeaks, *We can do nothing againſt the Truth*, and *Power is not* given us to Deſtruction. *3. By the pretence of Spiritual, and Apoſtolick Authority.*

In the fourth place, by many Miracles on this, and the other hand, of which thing the Apoſtle ſpeaks: *Whoſe coming is after the working of Satan, with all Power, and Signs, and lying Wonders, and with all deceivableneſs of Unrighteouſneſs.* *4. By Miracles.*

In the fifth place, by outward Holineſs, by Prayers, by Faſts, by Vigils, and Alms; againſt which the Apoſtle ſpeaks *having the Form of Godlineſs*, but denying the Power thereof.

In the ſixth place, he covers his Iniquity by certain Words of Chriſt, by the Writings of the Ancients, and by the Councils, which they obſerve ſo far, as they deſtroy not their *wicked life* and pleaſure.

In the ſeventh place, by the Adminiſtration of the Sacraments, by which they belch out the chief of their Errors.

In the eighth place, by Reproving, and Preaching in their Works

Words againſt Vice. For they ſay, but don't do it.

In the ninth place, by the Vertuous life of certain, who live in diſſimulation, and of others, who do it in earneſt. For the Elect of God, who love, and practice what is good, are detained there, as in *Babylon*, and are, as 'twere Gold, with which the wicked Antichriſt covers his Vanity, not ſuffering them to Worſhip God alone, nor that they ſhould place their hope on Chriſt alone, nor that they ſhould underſtand the true Religion.

Theſe, and many other ſuch things, are as 'twere the Cloak, and Garments of *Antichriſt*, with which he covers his lying malice, that ſo he may not be rejected as a Heathen, and under which he walks ſhameleſsly, and as a *Whore*.

The Neceſſity from ſeperating from Anti-Chriſt.

From whence it is plain, both by the Old and New Teſtament, that the Chriſtian is obliged by the Commandment, which is therein delivered to him, to ſeparate himſelf from *Antichriſt*, for God ſays in the 52 of *Iſaiah*, *Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midſt of her, be ye clean, that bear the Veſſels of the Lord*; *for ye ſhall not go out with haſte, nor go by flight*, &c. And Jeremiah 50. *Remove out of the midſt of Babylon, and go forth out of the Land of the Chaldeans, and be as the He-Goats before the Flocks, for loe I will raiſe, and cauſe to come up againſt Babylon, an aſſembly of great Nations from the North Country, and they ſhall ſet themſelves in array againſt her, from thence ſhe ſhall be taken.* Again, Numbers 16. *Separate your ſelves too among this congregation, that I may conſume them in a moment*, and afterwards, *depart from the Tents of theſe wicked men, and touch nothing of them, leſt ye be conſumed in all their ſins.* Levit. *I am* the Lord your God, who *have ſeparated you from other people, wherefore ye ſhall ſeparate the clean Beaſt from the unclean, and ſhall not defile your Souls with Beaſt, or Birds, nor with any other thing that creepeth upon the Earth, and ye ſhall ſhew that they are unclean.* Alſo Exod. 34. *Take heed to thy ſelf, leſt thou make a Covenant with the Inhabitants of this City, leſt it be for thy ruine*; and farther on, *make no agreement with the men of that Religion, leſt when they ſhall have gone a whoring after their Gods, and ſhall have worſhip'd their Images, they call thee to eat of the things which are dedicated to them, and thou take of their daughters to*

thy

thy ſon, and their daughters go a whoring after their Gods, and make thy ſons go a whoring after their Gods. Levit. 15. *Wherefore ye ſhall teach your Children, and command them, that they keep themſelves from their pollutions, leſt they dye in them, when they ſhall have polluted my Tabernacle.* Ezek. 2. *The heart that goeth after their abominations and their ſins, I will bring their way upon their own head, ſaith the Lord.* Deut. 20. *When thou ſhalt come into the Land, which the Lord thy God ſhall give thee, take heed, that thou do not according to the Abominations of the people, for the Lerd hath all thoſe things in Abomination, and for ſuch ſins will he blot them out, that thou mayſt go into their Country. Thou ſhalt be clean, and without ſpot before thy God: Thoſe Nations, whoſe Lands thou ſhalt poſſeſs, followed Southſayers and Diviners, but thy God hath otherwiſe ordained it for thee.*

Now this is manifeſt too from the New Teſtament, *John* 12. That the *Lord is come, dyed, and ſuffered, that he might gather in one the Children of God: And 'tis for the ſake of truth thus united, and for the ſeparation of it from others, that he ſays,* Matth. 10. *For I am come to divide a man from his Father, and to ſet the Daughter againſt her Mother, and the Daughter-in Law againſt her Mother-in-Law, and thoſe of a mans Houſe ſhall be his Enemies.* And he hath commanded thee to ſeparate, ſaying, *If there is any who leaveth not Father and Mother,* &c. Alſo, *beware of falſe Prophets, who come to you in Sheeps Clothing.* Alſo, *beware of the Leven of the Phariſees.* Alſo, *beware that no man ſeduce you, for many ſhall come in my name, and ſeduce many. Wherefore if any man ſay unto you, loe here is Chriſt, or loe he is there, believe him not, and go not after them.* And in the *Revelation,* he forewarns with his own voice, and commands his people to go out of *Babylon,* ſaying, *I heard a voice from Heaven, ſaying, O my people, come out of her, and partake not of her ſins, that ye receive not of her plagues, for her ſins are come up to Heaven, and the Lord hath remembred her Iniquities.* The Apoſtle ſaith the ſame, *Be not unequally yoaked with Infidels, for what fellowſhip hath righteouſneſs with unrighteouſneſs? And what communion hath light with darkneſs? And what concord hath Chriſt with Belial? Or what part hath he that believeth with an Infidel? And what agreement hath the Temple of God with Idols? Wherefore come out from among them, and be ſeparate,*

ſaith the Lord, and touch not the unclean thing, and I will receive you, and ye ſhall be my Sons, and Daughters, ſaith the Lord Almighty.

Alſo in the 5th to the *Epheſians*, *Be ye not partakers with them, for ye were ſometimes darkneſs, but now are ye light in the Lord.* Alſo, in the 1. to the *Corinthians*, 10. *I would not that ye ſhould have fellowſhip with Devils, ye cannot be partakers of the Table of the Lord, and of the Table of Devils.* Alſo in the 2. to the *Theſſalonians*, 3. *Now we command you, Brethren, in the Name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every Brother, that walketh diſorderly, and not after the tradition, which ye have receiv'd from us; for your ſelves know how ye ought to follow us.* And below: *And if any man obey not our word by this Epiſtle, note that man, and have no company with him, that he may be aſhamed.* Alſo *Epheſ.* 5. *And have no fellowſhip with the unfruitful Works of darkneſs.* Alſo 2 *Tim.* 3. *This know alſo, that in the laſt days perillous times ſhall come.* And below: *Having a form of Godlineſs, but denying the power thereof, from ſuch turn away.* By theſe things noted here above, the malice of *Antichriſt*, and his perverſeneſs, manifeſtly appear. Alſo, it is commanded by the Lord to ſeparate from him, and to be join'd to the Holy City of *Jeruſalem*. And therefore, we who have knowledge of theſe things, the Lord having reveal'd them to us by his Servants, believing this Revelation according to the Holy Scriptures, being admoniſh'd by the Commandments of the Lord, we ſeparate our ſelves inwardly, and outwardly from him, becauſe we believe that he *is Antichriſt*, and have join'd together, and are united with a free will, and moſt ſincere intention, and are purpoſed with purity and ſimplicity, to pleaſe the Lord, and to be ſaved, through the aſſiſtance of the Lord, holding our ſelves firm to the Truth of Chriſt and his Spouſe, as far as our Capacity of Underſtanding can ſupport us.

The Waldenſes proteſt their ſeparation from Anti-Chriſt.

And therefore we have deliberated to ſhew the cauſes of our ſeparation, and what ſort of Congregation we are, that ſo if the Lord ſhall vouchſafe the knowledge of the ſame truth, thoſe who ſhall have receiv'd it, may love it with us; and if they are not ſufficiently enlighten'd, they may receive ſuccour by this Miniſtry, and be water'd by the Lord; that if it be more abundantly, and more highly conferred on any other,

The Cauſes why the Waldenſes ſeparated themſelves from the Romiſh Church.

other, we may desire the more humbly to be taught, and to learn what is better from him, and to be corrected in our Errours. Now the things which follow are the Causes of our separation.

That it may be manifest to every one in general, and in particular, that the *Cause of our separation is such*, that is to say, for *the Essential truth of the Faith*, and for the inward knowledge of one true God, and the Unity of Essence in three Persons, which knowledge flesh and blood cannot give, and for the Worship due to one only God, by all those things above-mention'd : for the sanctification, and honour, which is due to him above all things, and above every Name, for the living hope in God through Christ, for regeneration, and inward renovation by Faith, Hope, and Charity ; for the merit of Jesus Christ, with all sufficient Grace and Justice, for participation, or Communion with all the Elect ; for the remission of sins ; for a holy Conversation, and for the faithful performance of all the Commandments in the faith of Christ, for true Repentance, for perseverance to the end, and for life eternal. The *Ministerial Truths are these :* The outward Congregation of Ministers, with the people subject in place, and time, in the Truth by the Ministry, *i. e.* in the Truth mention'd above, leading, establishing, and preserving in a faithful, and frequent assembling together, tending to Faith, and good life, according to the Customs, and Obedience, and diligent continuing in the practice, and usage of the Lord over his Flock.

To maintain the Essential Truth.

2. And the Ministerial truths, and in what they consist.

The things which the Ministers are obliged to for the service of the people, are these : The Word of the Gospel, the Sacraments join'd to the Word, which certifie what hath been the intention, and understanding, and confirm the faithful in hope in Christ, and the Ministerial Communion in all things according to Essential Truth. And if there be any other *Ministerial things*, they may all be referred to these above ; but of these particular Truths, some are essentially necessary to the Salvation of men, others conditionally are contain'd in the 12 Articles of Faith, and in many of the discourses of the Apostles. For *Antichrist* hath already reign'd in the Church, in time past, by the Divine permission.

The duty of good Pastors.

A ſummary of the Errors, and Impurities of Antichriſt.

The Errors and Impurities of *Antichriſt*, forbidden by the Lord, are theſe, *viz.* Divers and innumerable Idolatries againſt the Commandment of God and Chriſt; Worſhip given to the Creature, and not to the Creator, viſible, and inviſible, corporal, or ſpiritual, intelligible, or ſenſible, natural, or fram'd by any Art, under the Name of Chriſt, or Saints of both Sexes, and Relicks, and Authorities; which Creature is Worſhip'd by Faith, Hope, Works, Prayers, Pilgrimages, Alms, Offerings, coſtly Sacrifices: Which Creature they Worſhip, Adore, Honour in many manners, by Hymns, Speeches, Solemnizings, and Celebrations of Maſs, of Veſpers, bowing to the ſame Creatures, by Hours, Vigils, Feaſts, by Acquiſition of Grace, which is eſſentially in one only God, and meritoriouſly in Jeſus Chriſt, and is acquired by Faith alone, and the holy Spirit.

1. *Idolatries and ſuperſtitions of ſeveral ſorts.*

The firſt cauſe of ſuch ſuperſtitions.

For there is no other cauſe of Idolatry, but a falſe Opinion of Grace, of Truth, of Authority, of Invocation, of Interceſſion, which *this Antichriſt* hath taken away from God, to attribute it to Ceremonies, and the Works of his Hands, and to Saints, and Purgatory. And this Iniquity of *Antichriſt* is directly againſt the firſt Article of Faith, and againſt the firſt Commandment of the Law.

The ſecond cauſe.

In like manner an Inordinate love of the World, which is in *Antichriſt*, and that is it from whence ſprung all the evils, and ſins that are in the Church, in thoſe who are the Guides to govern her, and her Officers, who ſin without any reſtraint; theſe are againſt the Truth of the Faith, and againſt the knowledge of God the Father, as St. *John* Witneſſes, *He that ſins, neither knows, nor hath ſeen God, for if any one love the World, the love of the Father is not in him.*

The ſecond Iniquity of Antichriſt is truſting in the Creatures.

The ſecond Iniquity of Antichriſt lies in the hope, which he gives of Pardon, of Grace, of Righteouſneſs, of Truth, and of Life Eternal, as being what are not in Chriſt, nor in God by Chriſt, but in men living, or dead, in Authorities, in Eccleſiaſtical Ceremonies, in Benedictions, in Sacrifices, in Prayers, and in the other things above mention'd, and not in true Faith, which produces repentance by Charity, and makes men to depart from evil, and brings them to do good. So *that Antichriſt* teaches not firmly to truſt on ſuch things, as Regeneration,

Regeneration, Spiritual Confirmation, or Communion, Remiſſion of Sins, and everlaſting Sanctification, but to truſt in the Sacraments, or in his baſe Simony, by which the people is deluded, ſo that ſelling all things, he hath invented many Ordinances, old and new, to get Money, ſuffering, if any one hath done this or that, hereby to obtain Grace and Life. And this double Iniquity, is properly called in the Scriptures, *Adultery*, or *Whoredom*,; and therefore thoſe Miniſters, who lead the brutal People in theſe Errors, are called the *Whore* in the Revelation. And this Iniquity is againſt the ſecond Article, and alſo againſt the ſecond and third Commandment of the Law.

The third Iniquity of Antichriſt is the Eſtabliſhing the merit of Works.

The third Iniquity of *Antichriſt* lies in this, That he hath invented, beſides what hath been already ſaid, falſe Religions, and Rules, and Monaſteries, giving hopes of obtaining Grace by building of certain Churches. As alſo in this, *viz.* If any one often, and devoutly hears Maſs, if he hath partaken of the Sacraments, if he hath been at Confeſſion (things that rarely ſhew men to be contrite) or if they have ſatisfied by Faſtings, and emptying the Purſe, or if they have been, or are Members of the Romiſh Church. Or whether they have not devoted themſelves already, or vowed to be of any Order, either to take the Cap, or Monks Hood, which they affirm againſt all Truth, that they are obliged to. And this Iniquity *of Antichriſt* is directly againſt the 8th Article of the Creed, *I believe in the Holy Ghoſt.*

The fourth Iniquity of Antichriſt is covering all with ſpecious tiles.

The fourth Iniquity *of Antichriſt* lies in this, That as he is the fourth Beaſt before deſcribed by *Daniel*, and the *Apocalyptick Whore*, he covers himſelf nevertheleſs with the *Authority*, *Power*, Dignity of Miniſters, Officers, and Scriptures; and equals, and compares himſelf to the true, and holy Mother Church, wherein Salvation Miniſterially is, and no where elſe; wherein is Truth of Life, and of Doctrine, and of the Sacraments: For if he ſhould not cover both himſelf, and his wicked Miniſters, theſe being known to be open ſinners, he would be abandon'd by all. For Emperors, and Kings, and Princes, looking upon him to be the true, and holy Mother Church, have loved, and endowed him contrary to the Commandment of God. And this Iniquity of Miniſters, and thoſe

ſubject to him, who are thus upheld in error and ſin, is directly againſt the 9th Article, *I believe the Holy Church.* This as to what reſpects the firſt part.

Of Unction and the Superſtitious Shaving of Prieſts and Monks.

Secondly, for as much as they who partake only of the outward Ceremonies, ordain'd by humane Inventions, believe, and hope to partake of the Truth of the Paſtoral Offices and Cures, provided that they be ſhorn like Lambs, and Anointed, and bleſſed by touching the Book, and Calice with the hand, they profeſs to be ordain'd, as Prieſts ought. In like manner (as is above ſaid) the people, who are under them, communicating by the words, ſigns, and outward Exerciſes, and their diverſe Actions, think they partake of the Truth drawn out from them. And this is againſt another part of the 9th Article, *I believe the Communion of Saints.* Wherefore it's neceſſary to depart from the wicked Communion of Monks, by whom Carnal men are drawn in, they through their Avarice making them truſt in ſuch vain things, ſo that though they be Luxurious, or Covetous, yet if they do but give to them, they promiſe them that they ſhall partake of their Poverty and Chaſtity.

The fifth Iniquity of Antichriſt, is their preſumption to Pardon ſin.

The fifth Iniquity of *Antichriſt* lies in this, That they feign, and promiſe Pardon, and Remiſſion of ſins to Sinners, who are not truly contrite, and ceaſe not to continue in their wicked doings; and in the firſt place, through Avarice, they promiſe them Remiſſion of their ſins, upon Auricular Confeſſion, and the Abſolution of Man for their Pilgrimages: And this Iniquity is againſt the 11th Article of the Faith, *I believe the forgiveneſs of ſins:* For that is Authoritatively in God, and Miniſterially in Chriſt, by Faith, Hope, Repentance, Charity, Obedience of the Word, and in man by participation.

The ſixth Iniquity is, to deceive by Purgatory.

The ſixth Iniquity conſiſts in this, That they ſerve themſelves, and hope to the end of their life, in the fore-mention'd cover'd Iniquities, and ſpecially in Extreme Unction, and the dream of Purgatory, ſo that the ignorant, and more rude perſevere in their Error, they giving them to underſtand, that they are abſolved from their ſins, though they never forſake them with a good will, and to hope for remiſſion of ſins, and life eternal. And this Iniquity is directly againſt the eleventh and twelfth Article of the Faith.

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